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THE MODERN WORLD AND ITS DELUSIONS

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MAJ.-GEN. H. N. SARGENT
C.B., C.B.E., D.S.O.

In this book the Author shows how scientific discovery and inventions of late years have revolutionised the whole world, and that while many of the new wonders have contributed largely to our comfort and often to our joy, others have brought upon us woes instead of blessings. That knowledge cannot bring happiness unless it widens comprehension and deepens understanding. Lawlessness abounds, and the world is now experiencing the wide-spread effect of disobedience of the Divine laws. The call today is clearer than ever to submit to God's Almighty ways and to give careful heed to the teaching of His Word. The last war ended in a patched-up peace and now the rent is made worse. The Author deals with the false views, ideologies and hopes which characterise the self-deception of the modern world, and warns us not to be led astray by the same delusions that hastened in no small measure the present war—the greatest in history.

Truly we are "fighting against evil things." Nothing less than a New World Order will suffice, but it must be one strictly in accord with the laws of God, otherwise it is doomed to failure. We need with contrite hearts to dedicate ourselves and our nation to the service and high purpose for which we are called, beseeching Him who is able to do exceeding abundantly above all that we ask or think, to grant unto us insight and understanding, to perceive and know the things we ought to do, and courage and strength to do them. So whatever difficulties confront us, we may be given the power to overcome them: through Jesus Christ our Lord.

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THE MODERN WORLD AND ITS DELUSIONS

PORTRAIT OF THE AUTHOR FROM A WATER-COLOUR
BY HIS WIFE OLIVE SARGENT

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By MAJOR GENERAL H. N. SARGENT
C.B., C.B.E., D.S.O.

Author of

The Servant Nation, This Blind World
This Changing World and
The Marvels of Bible Prophecy

LONDON
THE COVENANT PUBLISHING CO. LTD.
6 BUCKINGHAM GATE, S.W.1

First published December 1944
Reprinted - - - May 1945

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (ISA. 40 : 8.)

MADE AND PRINTED IN GREAT BRITAIN
BY THE STANHOPE PRESS LIMITED
ROCHESTER : : KENT

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DEDICATED

TO

MY BELOVED WIFE

WHOSE UNFAILING INTEREST

AND ENCOURAGEMENT

HAVE HELPED ME

BEYOND MEASURE

PREFACE

MUCH is said about a "New World Order," and many schemes have been advanced "to right the present wrongs." In the last war, and immediately after it, there was "great ado" about planning, and many were the hopeful slogans uttered, but the whole house of cards collapsed when set out in the breeze of realities.

It has been rightly said that "idealism with delusions is good for nothing"; but, worse than that, it is the most fertile parent of mischief as well as failure.

The title of this book is intended to suggest the false views, false ideologies and false hopes which characterise the self-deception of the modern world. "This is no ordinary war," declared General Smuts. "It was once more the historic fight fought out from age to age—the fight between light and darkness. It involved all things mankind had struggled for through centuries—freedom for conscience and religion, freedom to shape one's own life and destiny, freedom to be custodian of one's own soul. . . .

"We are fighting today for things compared with which the betterment of our earthly lot means nothing at all" (*Daily Telegraph,* October 23, 1941).

This war is a spiritual war. A fight to the death between good and evil. Never has there been a time when so many were indifferent to the claims of God, never a time when so many were conscious of something wanting.

Sin has always been man's undoing, but of late years, with the rapid increase of scientific knowledge and its misuse for waging war, misery and destruction have been magnified beyond all comparison with the past.

It is truly an evil age, and there can be no doubt that we are on the threshold of an all-important epoch of our history. When the bells of victory ring out on cessation of this unparalleled war, and the problems of peace begin to face us, let us ensure that we listen to God and make no further mistakes.

In all our schemes for the betterment of the world or the solution of any of its great problems we must get back to the Bible and work in accord with the instructions given therein for our guidance, and seek, preach and live anew the Gospel of the Kingdom. There can be no true foundation to any structure when God and the Great Plan of God are left out of the counting, as the world has found to its cost. There is no doubt that the British Commonwealth and the United States of America have a very decisive role to play. A great trust and decision for the world's safety has been laid upon the English-speaking peoples, and it is our duty at the present critical time to show that we are worthy of this trust by dedicating ourselves to the high purpose for which we are called and directing our combined efforts to one end, i.e., the Glory of God and the furtherance of His Kingdom on earth. This means re-educating ourselves so as to be able to demonstrate to all other nations the benefits of the Divine laws and principles.

His Majesty King George VI, in calling our nation to prayer and dedication on the invasion of Normandy, stated that "we are not unmindful of our shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our nation and Empire as an instrument for fulfilling His high purpose."

We need to be grateful and worthy of our calling and seek forgiveness for our blindness, forgetfulness and sin, humbly praying that we may be fitted for the work for which we have been so wonderfully preserved.

I sincerely hope that what I have prayerfully written in this book may be a help to its readers. My grateful thanks are due to the many speakers and writers whose work has made the writing of this book possible.

September 5, 1944. H. N. SARGENT.

CHAPTER I

THE WORLD TODAY

"Many shall run to and fro, and knowledge shall be increased." (Dan. 12 : 4.)

DISCOVERY AND INVENTION

SCIENTIFIC discoveries, together with the inventions of late years, have certainly revolutionised the whole world and brought about profound changes in the material conditions of human life. With the increased facilities of transport and means of communication, space is now swallowed up and distance no longer spells detachment.

At the same time there has been so gigantic an increase of mechanical power and such a release of human energy that men's ability either to co-operate with or to injure and oppress one another, and to consume, develop or waste the bounty of Nature, has been magnified beyond all comparison with former times.

This process of change has been bewilderingly rapid, so much so that it is now one of the greatest tasks before the human race to link up ethical values with man's technical dexterity and his ever-increasing command of physical power.

Recent discoveries and inventions, whilst they are, no doubt, enchanting and seductive, are nevertheless the cause of much anxious thought and perplexity. In many ways life is full of interest and speculation, yet there is no disguising the fact that, in spite of all the wonderful discoveries and inventions, they have not given to us that which is mostly to be desired—i.e. peace and happiness—but, on the contrary, we seem to live in a perpetual state of unrest and anxiety. While some of the new wonders have contributed very largely to our comfort, and often to our joy, others have brought upon us woes instead of blessings. For instance, we have the paradox of want in the midst of plenty, of unemployment due to increasing abundance based on technical efficiency, machines lying

idle while millions of workers are unemployed and in want.

Mechanisation has not only increased production beyond that which the markets are able to absorb, but modern machinery dispenses more and more with the need of man's physical strength or manual skill. Human values are fast becoming machine values, and the usurping machine is tending to mechanise man and to absorb him in the process.

Above all, there is ever the increasing horror of war executed on scientific lines, and likely to become more and more barbarous unless a halt is cried. Modern warfare is indeed a terrible thing, the very acme of horror and devastation, and has proved itself to be so in a way which few, if any, could have foreseen. Each succeeding year marks fresh developments intensifying the deadly efficiency of the weapons of war, and what was once terrible when waged on the surface of land or sea is now far more hideous by reason of the submarine and aerial perils.

Sir James Jeans, in his presidential address to the British Association on September 5, 1934, pointed out that, while in respect to knowledge each generation stood on the shoulders of its predecessor, in human nature both stood on the same ground. "We cannot ignore the tragic fact," he said, "that as our president of two years ago told us, science has given man control over nature before he has gained control over himself."

"These hard facts," he added, "may wreck civilisation."

THE GREATEST TRAGEDY OF MODERN TIMES

is that spiritual progress has not kept pace with the rapid advance of science, and unless the world at large becomes much better morally it will undoubtedly be crushed by the results of such scientific knowledge and mechanical invention. Today the high-explosive bomb with its devastating effects affords us an unpleasant illustration of the truth of this.

"The higher we soar on the wings of science," says one writer, "the worse our feet seem to get entangled in the wires." Knowledge cannot bring happiness unless it widens comprehension and deepens moral understanding. Man is a spiritual being, and was given dominion over the earth, so must bear the responsibility for the proper use of the supremacy entrusted to him and the use he makes of those secrets of nature revealed to him. Man attains his true lordship only as he becomes master of himself, and this he achieves when by the exercise of his spiritual faculties he becomes a fellow worker with God in the establishment of that Kingdom which is the crown of all creative activity.

LOSS OF SPIRITUAL VISION

The present materialism and the lack of spiritual vision clearly shows that the greatest need today is a religious one, that in many directions civilisation has left us morally still savages in our relations with each other. The root cause of the world-wide chaos is sin, and *The English Churchman* (February 13, 1941) aptly describes the present tragic situation thus: "The failure of man to conform with the will of God and the Divine code of laws given by Him for our guidance becomes more and more apparent as the years go by. Sin has indeed reigned unto death and pain; sorrow, tears and misery have been substituted for the joy and peace of fellowship with God and obedience to His will. Nations have risen against nations, until, in our day, the greatest war of all time is being waged, the greatest issues in the world's history are at stake. When the last great war was upon us men looked forward to a new era of peace and prosperity. It was said to be a war to end war. It turned out to be only the patching up of a well-nigh worn-out world. And now the rent has been made worse, and men of good will are again engaged in the endeavour to put things on a more satisfactory basis."

It is certain that the Kingdom of God and Christ's

Righteousness cannot be sought by any compromise, by an attempt to put patches on old garments or to put new wine into old bottles. Nothing less than a complete New Order will suffice. *"Except the Lord build the house, they labour in vain that build it."* (Psa. 127, 1).

MAN'S EFFORTS AT SELF-GOVERNMENT

After the war of 1914-1918 many changes took place in the systems of government as the result of revolution. Time-honoured institutions were discarded; in fact, in the politics of Europe the air was filled with farewells to dying faiths. Political instruments which had been used effectually in the past were considered out of date.

Dictators and totalitarian States came into prominence with the Nazi and Fascist régimes and the opposing Communist and Soviet principles of Russia. The most astonishing phenomena of the time was the easy way in which some of the nations resigned themselves to the loss of liberty, as though it were an outworn garment.

General Smuts, in an address given at St. Andrews on October 17, 1934, in speaking of the perils which threatened liberty, said: "Dictatorship can only be tolerated as a temporary expedient, and can never be a permanent substitute for free self-government. Freedom is the most ineradicable craving of human nature. Without it peace, contentment, and happiness, even manhood itself, are not possible. . . ."

In Europe the extremists brushed parliament aside with impatient contempt as being a quite inadequate instrument for the drastic changes which they deemed necessary in the structure of society.

Commenting upon this at the time, J. A. Spender wrote:[1] "Undoubtedly these extremists are right from their point of view. In no country would it have been possible under parliamentary institutions to abolish property at a stroke, as in Russia, or even to bring it under the complete control instituted by the totalitarian

[1] *The Government of Mankind*, pp. 317, 318.

States. In no country would it have been possible under parliamentary institutions for a government to undertake the suppression of religion, as in Russia,[1] or its transformation to suit the purpose of the State, as in Germany. If any state requires these violent breaches with the past it has to begin by abolishing parliament and extinguishing the free institutions of which parliament is the trustee and guardian. The two things stand or fall together, for if parliament goes down, free speech, the free press and all other guarantees for liberty go with it."

Dictatorship enthrones paganism and might over justice and Christianity. The totalitarian state of despotism, afraid of losing its power, which expresses the pride of the unregenerate human heart, is man's attempt to be independent of God, its slogan being "Might is right."

When President Roosevelt, on February 19, 1939, spoke of "lifting democracy high above the ugly truculence of autocracy," he was expressing, as Lord Lothian remarked,[2] "the unanimous determination of the whole English-speaking world." "Our religious heritage," as Mr. Herbert Agar rightly says,[3] "requires of us a belief in the dignity and worth of the common man. Our political institutions have been formed to protect this belief and to give it a chance for expression."

Again he remarks: "The idea of restraints derives inevitably from the Christian doctrine of personality. If the individual personality has a final value, if each man's soul has an absolute importance, there must be no such thing as a State with unlimited powers to coerce that soul or twist that personality.

"In the United States and Great Britain, for example, we have the nation, which is both a physical fact and an idea around which our loyalties and patriotism centre.

[1] *Note.*—Happily religious restriction has now been in a measure relaxed and autonomy granted to the Russian Orthodox Church.

[2] "America After Munich," *The Observer*, 26.2.39.

[3] *A Time for Greatness*, pp. 51-55.

And we have our constitutional government, with its restraints upon the use of irresponsible power.

"All the absolutisms of today, like those of the past, testify to the wisdom of Lord Acton's sentence ('All power corrupts, and absolute power corrupts absolutely'). Man is not made to have absolute control over his fellows. When he does he comes to think of them as means for the carrying out of his own inadequate plans, not as ends to be respected and protected and dignified. Even if the plans of the despot are benevolent, he must use coercion in order to get them accepted by the unconsulted millions."

At the time of steadily intensifying stresses Britain has proved the great and glorious fact that democracy, when it is the expression of the will of a God-fearing people, can preserve the great gifts of moral and spiritual liberty and fundamental rights of the individual.

The Britsh Throne and Brtish Commonwealth stand today more firmly and broadly based than ever. The Crown is a symbol of imperial unity in which is centred the indomitable British spirit, which is never more apparent than in times of crisis. It is the one tangible link we all know, the link which cannot be broken, the cornerstone of our Constitution.

The British Empire is based on the principle of co-operation. Our Commonwealth of nations is not only a creation of the past, it is a structure of the future; and is designed to promote liberty and fellowship—the two great needs of mankind. Through the grace of God we have built up an Empire unequalled in the history of the world. In the unity of the British Commonwealth of free and equal nations we have shown that the ideal of unity in diversity, even among nations, is a practical proposition.

On the other hand, we have to admit that this great and unique structure has its defects, which must be remedied if it is to fulfil its legitimate purpose, namely, the promotion of God's Kingdom on earth. As a nation

we need to realise our responsibilities afresh, especially in the light of spiritual leadership, and to make sure that in all our future planning we act in full accord with the Divine Will and Word.

THE INTERDEPENDENCE OF NATIONS

Under modern conditions the nations have been brought into closer touch with one another and become interdependent. It is now clearly evident that the troubles of one country affect the others, and if the world's difficulties are to be surmounted the nations must co-operate together for the common good.

RELIGION AND ECONOMICS

If the world really recognised the brotherhood of man all countries would be working together to promote the economic development of the world as a whole. But instead of this national jealousies, rivalries and competitive industrialism stand in the way. Man has yet to learn that in his quest for material possessions he must not allow the spiritual and moral problems of economic life to become wholly subservient to considerations of material gain. Moreover, he has to remember that no economic scheme can be successful unless it is founded upon the sure basis of the God-given system, and man's activities are made to conform with the commandments, statutes and judgments Divinely given to us, and intensified by our Lord in the Sermon on the Mount and in the doctrine of His parables.

If sought definitely, it will be found that the Divine law touches every conceivable contingency of life. As we read and carefully study it we cannot help joining with the Psalmist, and saying: "The law of the Lord is perfect (Psa. 19 : 7). The God-made system is a perfect system of economics, and the laws relating thereto, we find, are given "to the end that there be no poor among you" (Deut. 15 : 4). This is an ideal to us now, but it will be a reality when we have returned to the law of the Lord.

Meanwhile, conditions of vast wrong persist throughout the world which thwart the rich promise of human life, and fill the habitations of men with anguish and sorrow.

The only sane purpose of production is to supply the needs of mankind; yet, although there is a surplus of productive power, instead of placing everyone above the reach of want, we find poverty amidst plenty and numbers of unemployed.

The methods of distribution are defective, as they do not seem to be able to distribute the good things which we produce. The problem is not one of dearth, but of equating supplies. Much attention has hitherto been given to mass production, but insufficient to the all-important question of distribution.

Money is the habitual means of exchanging goods and services and of providing for their production. It is certainly an important factor in distribution, and the misuse of it has in no small measure contributed to our economic difficulties. This is so because among the manifold objects of desire which tempt humanity into mistaken courses, money most excites the instinct of acquisitiveness which is lawless. In short, money allures because it seems to wield a magic power which, although a delusion, countless numbers hold it. St. Paul put his finger on the besetting sin of the human race when he said: "For the love of money is the root of all evil" (1 Tim. 6 : 10).

Needless to say, our Lord condemned outright covetousness and mammon-worship. St. John declares that all nations have partaken of the evils of Babylon the Great, which city, we know, was founded in rebellion against God and was the source of all idolatry. In Rev. 18 we find the secular or political Babylon revealed, particularly in that aspect in which it has dominated the nations of the world, i.e. finance and commerce. The God of that system is *gold*.

"Man's desire to possess wealth, power and authority,"

says Mr. Howard B. Rand, LL.B.,[1] "is represented in the worship of the *image* of gold which was set up by Nebuchadnezzar on the plains of Dura. The system thus instituted has through the ages led its followers to suffer and die, while rivers of blood have flowed because of their greed and lust to possess the object of their admiration." There is no mystery about the paradox of immense national wealth and widespread individual poverty, except, as one writer remarks, "the mystery of our own ignorance and disobedience." How profoundly the economic factor influences the temper and quality of men's lives goes without saying. Much of the world's trouble between the two wars resulted from the partial collapse of international trade, which, to say the least of it, was productive of much economic strain and of widespread misery.

On economic as well as political problems the Atlantic Charter points the way to better things, if the nations of the world will but follow it, in a proper spirit of co-operation, and also eradicate the narrow view of national self-interest to which business men and politicians alike have been prone in the past.

The Fourth Clause of the Atlantic Charter promises to all states access on equal terms to the raw materials of the world, among which minerals occupy a special position. Mr. C. H. Desch, F.R.S., writing in *The Times* (November 12, 1943) on this subject, says:[2] "The fact that minerals, in a greater degree than most other raw materials, can be stored in advance by a nation contemplating aggression has an important bearing on policy. The building up by Germany and Japan of great stocks of minerals essential to munitions before 1939 was a warning, the significance of which was not fully appreciated."

[1] *The Book of Revelation—Outline Studies,* pp. 68, 69. See also *The Marvels of Bible Prophecy,* by the writer, pp. 323-333.

[2] "World Mineral Resources."

RELIGION AND SCIENCE

The Scripture of truth is the supreme criterion and only reliable guide in matters of faith and doctrine. It cannot be disputed that we are living in an age which is particularly clamorous for change, an age in which "intellectualism" shows a decided tendency to run riot, as evidenced by the inroads of the destructive criticism of the Bible.

Many have the impression that Scripture is often contradicted by scientific facts. On the other hand, many others, including several of the most eminent men of science, know that there is no such contradiction.

Interpretations of the Bible and the suppositions of science may both change, the latter more rapidly than the former, but the Bible itself does not change, nor do the real facts of science. Scientific facts do not contradict Scriptural statements, and if such statements conflict with the theories or hypotheses of science, these hypotheses are not established truths, but often themselves undergo great changes from time to time.

Few theories can have done greater harm than that of the theory of evolution. "A notable result of the popularisation of the doctrines of evolution and Darwinian anthropology," says Sir Ambrose Fleming, F.R.S.,[1] "has been to diffuse a subtle poison, stifling or destroying the spiritual life of man."

The famous astronomer, Sir James Jeans, O.M., said :[2] "Everything points with overwhelming force to a definite event or series of events of Creation at some time or times not infinitely remote."

Lord Kelvin, one of the leading scientists of the Victorian age, said: "Science positively demands Creation."

Man was created, not evolved—and, moreover, created by God in His own image, as we are told in Scripture.

Lieut.-Colonel D. Forster, C.M.G., D.S.O., rightly

[1] *Evolution or Creation?* p. 109.
[2] *Eros, or The Wider Aspects of Cosmogony,* p. 35.

says:[1] "One of the results of assuming the truth of the theory of 'Evolution' as a whole is that it is held to be applicable to man's moral and spiritual development. Hence the Bible account of the Fall must, it is concluded, be inaccurate, since it is inconsistent with such an application of the evolution theory according to which not deterioration but gradual improvement is to be expected. History and archæology alike show that, apart from the spread of Christianity, there has been no general moral improvement.

"What has taken place, of course, is cumulative increase of knowledge, spread of education and mechanical and scientific development; but, in spite of this and the progress of Christianity, man is as prone as ever to sin in different forms. In other words, the Biblical story of the Fall accounts for all the trouble we see in the world today."

Sir Charles Marston has rightly said: "While all reasonable people recognise the benefits that *real* science confers upon the world, yet we cannot allow ourselves to be hypnotised by a name, nor forgo our common sense in distinguishing between the *real* science and spurious brands which are only science in name."

Science can weave its theories, so long as they do not contradict either natural or revealed fact.

The names of many well-known scientific opponents of evolution could be given, and those desiring to study the subject should read the following:

Scientific Opponents of Evolution, by Lieut-Col. L. M. Davis, R.A., F.R.S.E., F.R.A.I., F.G.S.

Difficulties of the Evolution Theory, by Mr. Douglas Dewar, F.Z.S.

Evolution or Creation? by Sir Ambrose Fleming, F.R.S.

The Meeting-place of Geology and History, by Sir William Dawson, LL.D., F.R.S.

[1] *Modern Ideas about the Bible,* pp. 68, 69.

THE CHRISTIAN FAITH OF THE CHILDREN

In these critical times the Christian faith of the children is, above all things, the most important to nourish, so let us safeguard the spiritual future of our young people by ensuring that the authority and trustworthiness of God's Holy Word is rigidly maintained and not allowed to be impugned by "shadowy and fleeting theories of fallible men" which at the present time appear under various guises to the detriment of religious belief. Let us take steps to save our schools from the incipient modernism in the agreed syllabuses and challenge the folly and blindness of those ecclesiastical rulers who countenance such errors.

The Bishop of Gloucester very clearly showed in his letter, "Religion in the Schools," published in *The Times* (December 21, 1943) the danger of allowing this evil to continue when he said: "I have before me a report of a course of lectures, designed to qualify teachers for giving religious instruction and recognised by the Board of Education. In these it was stated that modern scholarship had entirely altered traditional Christianity, that the traditional views of the inspiration and authority of Scripture were disproved; neither the Virgin Birth nor the Resurrection could be accepted."

Briefly commenting upon this fallacious teaching, his Lordship said: "It is certainly not universally accepted by scholars. What I would point out is that it is not the teaching of the Church of England or the great body of Nonconformists. It seems to me an act of injustice and cruelty to compel religious and devout parents to send their children to schools where such teaching may be given. . . ."

Bishop D. A. Thompson, writing on the subject under the heading of "Christian Education,"[1] gives several examples of the presence of the virus of Infidelity and Modernism, rightly terming them "these sad soul-harming errors which undermine faith."

[1] *Bible League Quarterly*, July-September 1934.

The B.B.C. is not blameless in this respect, as shown in a joint letter from two scientists (Douglas Dewar and L. M. Davies) published in *The Nineteenth Century and After*.[1]. Therein certain statements put forward by Professor D. M. S. Watson in a series of broadcast talks (October 2 to December 18, 1942) on "Man's Place in Nature" were clearly shown to be most misleading and certainly not calculated to foster Scriptural belief in the minds of our young people. In these talks Professor Watson spoke as if evolution were a scientifically established fact; whereas it is not so, but merely the speculations of men, based upon a dogma (that of continuity without Divine interventions) opposed to the Biblical account of the origin of human beings, and recalls to mind St. Paul's warning to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding . . . oppositions of science falsely so called."[2] Again the same apostle tells us that "faith cometh by hearing, and hearing by the word of God."[3] Protestantism stands in loyalty to the Word of God. Let us treasure the fountain of all truth and be ever guided by it. That which cannot abide the fire of the Bible let us reject, refuse, repudiate and cast away.

There can be no question that Biblical studies should be given the highest place in every school curriculum, and the old fallacy of education being one thing and religious instruction quite another should not be permitted to obscure the issue any more. Requisite steps should be taken to ensure that the teachers are properly qualified, and that the authority and trustworthiness of God's Holy Word is rigidly maintained. If such precautions are neglected then we shall run the grave risk of having a generation to whom no effective appeal along scriptural lines will be possible.

The solution of the problem lies in a revival of pure and undefiled religion and our determination henceforth to abide by the truth of the Scriptures.

[1] April issue 1943. [2] 1 Timothy 6: 20. [3] Romans 10: 17.

In this vital matter, the parents of the children have undoubtedly an all-important part to take, in ensuring that they receive the essential early religious instruction and are made acquainted with the Bible and its wise teachings.

In these days there is no doubt, that a tragically large number of children are in homes where there is no family worship or bedtime Bible story, such as gave to many of us a familiarity with Bible narrative from our earliest childhood.

In speaking of "How Religion Works," the Rev. Canon F. T. Salter said: "Good influences—good companionship—healthy discipline—good humour: these are the keynotes of all healthy home life. Too many parents in these days are guilty of the moral and spiritual desertion of their children, with the result that too many boys and girls lack the moral discipline and religious training which should be found in all good homes. . . . Neither the Church nor the State nor the school can train the young as effectively as a good father and mother can. If people could see again the enormous responsibilities of being parents—if all our homes were truly Christian homes—I should not worry overmuch about the coming of this new world order about which men so often speak and dream. But if mothers and fathers shirk their responsibilities, if home life declines and falls, I can see little hope for the future of our land. For home is the first place where we learn the value of, and try to master the art of, right relationships. And remember—Christianity is essentially the religion of right relationships. It is based on the belief that God is our Father, and that each one of us is His child. The Christian life is the way of right relationships with God and man. You cannot separate these two duties. Belief in the Fatherhood of God is the only way to belief in the brotherhood of man."

THE STRONGHOLD OF FAITH

The Church of Christ is facing a great apostasy, greater than any she has experienced since the Bible became available to the masses. The light of the glorious Gospel of Jesus Christ has illuminated every part of the globe to which the written word has been sent.

The pure doctrine of the Bible has formed the basis of the faith of Christian millions. Truly did the Lord say by the mouth of the prophet Isaiah: "My word shall not return unto Me void, but it shall prosper in the thing whereto I sent it."[1] We have had an enviable share in the distribution of the Scriptures, as shown by the periodical reports of the British and Foreign Bible Society, which has published or circulated the Scriptures in over 760 languages. "Them that honour Me, I will honour,"[2] is one of the great promises contained in Holy Writ.

But the pure faith of the Church is being assailed. For centuries the Bible has been a wholesome and strengthening influence in our national life. Alas, now, as the late Right Rev. Bishop Ryle said,[3] "the old Book is dethroned from the high position it held as the pure word of God, by being mixed up with things which are the mere uninspired words of fallen man."

MODERNISM AND ITS UNBELIEF

Modernism, with its unbelief and denial of the supernatural and fundamental truths, has definitely weakened the Church's testimony throughout the world. In practically all the great theological seminaries, with few exceptions, the old-fashioned beliefs of the Church of God for eighteen centuries have been swept on one side. Not only has the Pentateuch been attacked, but the greater part of the Old Testament is now regarded as being unhistorical and unreliable, containing much mythology and ancient Eastern folk-lore.

[1] Isa. 55: 11. [2] 1 Sam. 2: 30.
[3] *Thoughts on Higher Criticism*, pp. 28, 29.

Nothing yet has been proved, or ever will be, to refute any of the sacred writings; on the contrary, the light thrown by archæology and historical research has invariably confirmed the truth of the Bible.[1] To this must be added our Lord's testimony and that of His apostles to the truth of the Old Testament. We cannot accept Christ and reject Scripture, for He and Scripture are inseparable. The Old Testament leads to Him, the New flows from Him. "He is the Keystone of the Arch of Revelation, the luminous Sun in the centre of its system," the late Dr. H. Grattan Guinness rightly said.

Our Lord's utterances stamp the Old Testament Scriptures as accurate to the minutest detail and wholly trustworthy (see e.g. Matt. 19 : 4, 5; 22 : 19-32; 12 : 39-41; Luke 16 : 31; 24 : 25, 27, 44; John 5 : 46, 47).

The supporters of the modern school say that they seek to bring about "a better understanding between Christianity as an inherited and traditional faith, and the living thought of the day." The means, however, adopted for the promotion of this "better understanding" is unfortunately nothing less than the mutilation of God's Holy Word; with the natural result that Modernism has proved itself utterly incapable of holding men to Him.

This, then, accounts for the decay of Bible reading, so universally deplored, and also to a large extent for the empty pews seen in so many of our churches at the present time.

Modernists have little conception of how their statements are used by the enemies of the Christian faith, nor is it "generally understood, as it should be, that the originators of modern destructive criticism were often neither of Christian parentage nor of Christian character." "Spinoza, for example, was perhaps the first

[1] The following books on this subject are recommended to readers: *The Bible Comes Alive* (sixth edition, revised; Covenant Publishing Co. Ltd.), by Sir Charles Marston, F.S.A.; *Joshua Judges,* by John Garstang, M.A.; *The Bible, the Scholar and the Spade,* by C. H. Irwin, M.A., D.D..

great modern destructive critic of the Old Testament Scriptures. He was a rationalistic Dutch Jew. In a book he wrote in 1670 he boldly criticised the traditional date and Mosaic authorship of the Pentateuch, ascribing the authorship of the Pentateuch either to Ezra or to some other late compiler. . . . Perhaps the greatest name amongst the earliest of critics is that of a Frenchman named Jean Anstruc, a medical man, a freethinker, and by no means Christian in his life and conduct."[1] It was Astruc who, in 1753, first suggested that the prevalence of *Elohim* in some parts, and of *Jehovah* in others, indicated difference of authorship, and on that slender foundation, as the Rev. A. H. Finn remarks,[2] "the whole portentous edifice of critical analysis has been gradually, and with many vicissitudes, built up."

It was adopted by the German theologian, Wellhausen, and it is significant that the very first attack made by Germany on Britain was not made by material weapons of war, but by means of the "vanity" and "falsehood" of the German so-called higher critics, who wafted their poison over into our theological colleges.

Dr. Basil Atkinson, referring to this Satanic infiltration, says:[3] "The English theological critics, captured by the arguments of the clever German rationalists, thought—and still think—illogically, that they can keep Christianity and throw over the authority of the Bible. Short as it has been, time has already proved them wrong."

"If the Christian Church is to have the spiritual revival it so much needs," states a London journalist:[4] "if it is to exercise the influence upon modern life which will save the nations from the horror of self-destruction: if it is to restore Bible reading, church atendance and the family altar to the place in common life among the

[1] *Inspiration and Higher Criticism,* by Rev. E. L. Langston, p. 36.
[2] *The Unity of the Pentateuch,* p. 6.
[3] *Is the Bible True?* pp. 90, 91.
[4] *Abandon Destructive Criticism of the Bible,* by Newman Watts.

peoples which they had in Victorian and Puritan days—it must abandon destructive criticism."

To the devout inquirer it will be found that the Holy Book gives the most satisfactory evidence that it is the Word of God. Archæological discoveries provide us with additional proof of the truth of Holy Scripture. The importance of these discoveries cannot be overrated, as they show that the critical view is an untenable one and that all the uncovered records of the past demonstrate the historic truth of the Scriptures.

Prophecy affords a further vindication of the truth of the Scriptures by showing that the Word of God never fails. Christ in His teaching repeatedly drew attention to the sayings of the prophets, yet in spite of these indisputable testimonies it is surprising what scant attention is given to Bible prophecy or, in other words, to prewritten history. Fulfilled prophecy is certainly one of the mightiest weapons God has provided for the Church, as it confounds the sceptic, confirms the believer and builds up faith. In 2 Peter 1 : 19, we read: "We have also a more sure word of prophecy; whereunto ye do well to take *heed,* as unto a *light* that shineth in a dark place."

Surely, then, at such a time as the present we should take heed to prophecy, as we are directed to do.

It is quite certain that the Bible, and only the Bible, can give us the guidance we need at the present time, and the sooner we discard the dangerous theories of fallible men and believe in it as our forefathers did the better it will be for the nation and for the rest of the world. These are not days of compromise, seeing that they are the days of apostasy, and Christian charity must never be so strained as to condone unbelief. "If all those who love the Lord Jesus Christ," said the Rev. Trevor Fielder, M.A.,[1] "could have their eyes opened, to see the peril of tinkering with God's Word and the responsibility they incur in not protesting against it, the evil would be checked."

[1] *The Truth of the Bible,* p. 98.

"THEY HAVE CHOSEN THEIR OWN WAYS, AND THEIR SOUL DELIGHTETH IN THEIR ABOMINATIONS"
(*Isa.* 66 : 3)

In Germany the destructive criticism of the Bible having undermined the authority of the Holy Book and destroyed its influence, the German nation has imbibed a philosophy of human life essentially pagan, and is acting today under its delusions.

No doubt Martin Luther is still a national hero, but the Book of books which was the fulcrum of his influence has been shelved.

It is always the primary work of Satan to deny or disparage the truth and to reverse the divinely appointed order of things, and once he has successfully planted the seeds of distrust and independence in the heart of man he can safely leave him to bring about his own confusion and in the folly of his pride to accomplish his own destruction.

In his book *How to Win the Peace*, Mr. C. J. Hambro, President of the Norwegian Parliament, adduces remarkable evidence to support his view that "those ultimately responsible for the crimes of modern Germany are the philosophers Kant, Fichte, Hegel and Nietzsche, the great instructors of the German nation, and the ten thousands of teachers and professors who have instilled their theories into the minds of millions of educated Germans until they have permeated the whole nation."

In a chapter, "The German Creed," Mr. Hambro points out that Kant's philosophy made him "the prophet and even a founder of the new German religion."

Another writer, Chas. Fisher, M.A., under the heading of "The Philosophy of Violence," declares that "the German poet-philosopher, Nietzsche, was one of the great factors behind German frightfulness,"[1] and shows how this violent protagonist of Machiavellian philosophy, who called himself "the most essential opponent of Chris-

[1]Nietzsche entitled his books *Beyond Good and Evil, The Anti-Christ* and *The Superman.*

tianity," has set forth in clear outline the essential outlines of the 'Man of Sin,'[1] the Lawless One, and has prepared the field in a remarkable way for his coming."

General Smuts, at the Guildhall, spoke of "the Superman of Nietzsche still hurling defiance at the Christian code with its gentle virtues."

The Nazi leaders have always been aware of the importance of stressing the religious element of the movement. The striving to make into articles of faith the worship of the German nation and the destiny of Germany has been manifest for years. Hitler himself had that obsession long before he came into power, and it came out very strongly in his bible *Mein Kampf*. It was the kind of "religion" that a Nazi State required to justify its totalitarian ruthlessness, and explains the gradual paganisation of German life and the unremitting pressure brought against the Christian Churches, making it increasingly difficult for parents to bring up their children in the Christian faith. Young people serving in Nazi formations, while allowed to attend church, were sneered at for so doing, as well as being taught to disregard the authority of their parents and to put that of the State first.

The extremists, however, have not had it all their own way, as the following instances will show. Dr. Wurms, Protestant Bishop of Wurtemburg, a few years ago strongly denounced Nazism and poured scorn on a system which relied for argument upon the Gestapo, and suggested that Hitler and the other Nazi leaders had not the courage to admit that they aimed at suppressing every religion save their own. Prior to this Dr. Niemoeller, the ex-submarine commander and leader of the Evangelical pastors in revolt against the extremism of the German Christians, had preached in defiance of the orders of Bishop Mueller, the German Primate, and stoutly declared that the crisis in the German Church must make Christians decide what their faith really

[1] See 2 Thess. 2: 3.

meant. Later this ardent follower of Christ and His teaching showed in a valiant manner what he was prepared to endure and suffer for it.

The Monthly Record of the Free Church of Scotland (Jan. 1, 1944) rightly remarks: "It is inconceivable that the Christian life of Germany should have been utterly destroyed in a single generation, even when its witness may seem to have been extinguished." And after reviewing the position of the German Church in so far as is possible to do so with the strict censorship in force, says: "It would seem that large and important sections of the German people have remained loyal to Christian values and the Christian way of life, even when a Christian witness imperilled their liberties, if not their lives. The future of Germany lies with these faithful men and women, and through them alone can Germany be brought to repentance and newness of life. They should have a place in our prayers."

Hitler's aim throughout has been the establishment of the Nazi religion in place of the Christian faith. Hitlerism is a projection of Prussian militarism and nationalism conducted on a lower and more popular plane. Militarism supported Hitler, as it saw in the revolutionary system the best means of re-establishing its own domination over the life of the Reich, of accomplishing the reintroduction of conscription, of reimposing a rigid discipline upon the nation, and so of preparing once more for that war of aggression and aggrandisement which should wipe out the defeat of 1918.

Thus ensued the greatest war in history. Never before has there been one of greater magnitude or of vaster spiritual import. It challenges every high conception which ethics and religion have given to mankind, besides bringing civilisation almost to the verge of disaster.

CHAPTER II

THE GREATEST WAR IN HISTORY

"Nation shall rise against nation, and kingdom against kingdom." (Luke 21 : 10.)

On Sunday, September 3, 1939, our late Prime Minister declared: "It is *evil things* we shall be fighting against, brute force, bad faith, injustice, oppression and persecution."

In this climactic phase of an old struggle we are combating the many-faceted evil thing which the leaders of aggression and their satellites are pleased to term the "New Order," which is neither new, nor is it order, but diabolical tyranny based on a politico-philosophy opposed to the obligations of the Divine Law. Nazi doctrine makes terror an instrument of policy, and elevates it into a virtue and duty. The Czechs and the Poles were the first to feel this barbarous Hun manifestation, which has since been turned against all the subjugated peoples of Europe. Wherever the Nazi has gone persecution has followed. The brutal massacre of the Jews exposes the essential quality of Hitler's "new order." In the Kharkov trials the atrocities inflicted by the invaders were shown to be revolting beyond words. Such a degree of fiendish inhumanity as that set out in these judicial proceedings and borne out by the tales of horror recorded from time to time as accompaniments of the Nazi invasion of Russia will doubtless for ever stain the German character.

Mr. Churchill in a broadcast from Canada on August 31, 1943, described the German occupation of the invaded countries thus: "We see them sprawled over a dozen once free and happy countries with their talons making festering wounds, the scars of which will never be effaced. Nazi tyranny and Prussian militarism—those two loathsome dominations—may well dread their their approaching doom."[1]

[1] *The Scotsman*, September 1, 1943.

Truly we are "fighting against evil things," and in this new Satanic phase of an old struggle the British Commonwealth of free and equal nations stands solidly united in the determination to fulfil to the end its great and God-appointed task of freeing the world from the worst forms of aggression, cruelty and slavery.

Despite our unpreparedness and the enemy's many initial successes in consequence, we have by the grace of God managed to achieve much. The tragic collapse of France did undoubtedly create a grave situation for us; but, as if to provide a divine counterblast to this, came the miraculous preservation of our troops in the evacuation of Dunkirk and the all-important and ever-increasing help of the United States. The splendid victory in the Battle of Britain will never be forgotten. Air Chief Marshal Lord Dowding, who led the R.A.F. during the battle, said: "At the end of it one had the sort of feeling that there had been special divine intervention to alter some sequence of events which would otherwise have occurred."

This and the utter dissolution of Mussolini's African dream, achieved against odds, at times tremendous odds, were certainly most heartening successes.

IN A PERILOUS YEAR BRITAIN STOOD STEADFAST AND ALONE

Between the collapse of France and Germany's attack on Russia we stood alone in the defence of the heritage of man. In the darkest hour of conflict the unfaltering faith of our people in ultimate victory never wavered.

Moreover, the help extended by us to other countries, not grudgingly, but in a spirit of good will, has borne its fruit. Field Marshal J. C. Smuts drew timely attention to this, saying: "When Britain went to the assistance of Holland, Belgium, Norway, Greece, at whatever cost to herself and in her own sore plight, she was investing in friendships, from which the United Nations have been gathered; while Germany was investing in hatreds. Not

in mastery, but in service, lies the secret of man's destiny."

EVENTS EASTWARD

The Greek nation covered itself with glory in standing up against overwhelming odds. Nor can too much praise be given to our own troops. The long fighting march and successful evacuation of three-quarters of the Empire's forces engaged was a remarkable performance, to say the least of it, and affords another signal proof of the goodness and mercy of God.

The Battle of the Atlantic is a most vital issue, but the retention of the Eastern Mediterranean is hardly less so. The enemy's airborne invasion of Crete and the battle of that island once again illustrated the great importance of air power.

Brave Malta, G.C., was the first place in the Empire to be attacked from the air and assaulted by sea. On every occasion Malta has justified Mr. Churchill's reference to her as one of the strongest fortresses in the Empire, and has played a notable part in the successes achieved by our Mediterranean Forces in the the sending out of aircraft for the destruction of the enemy's shipping and dislocation of supplies.

The occupation of Iraq by British troops was a timely counter-stroke to Germany's threat to obtain an important strategic position in the Middle East and deprive us of the *oil* so essential for our forces operating in the Eastern Mediterranean. Again, the entry of British forces into Syria also frustrated the enemy's plans by stopping the infiltration of German agents, which had been connived at by the Vichy Government. Necessary steps were also taken with the Shah of Persia to break the hold which the German agents were securing in that country.

EGYPT, THE SUEZ CANAL AND PALESTINE

Egypt, with the Suez Canal, forms, of course, one of the most important goals for our enemies. Doubtless the Axis considered no sacrifice was too great for the prize

of Suez and the collapse of the Allied positions in the Middle East. How imminent the fall of Alexandria was then thought to be was later shown by Mussolini's visit to Libya and the preparations for a triumphal entry into that much-coveted town and harbour. From a geographical point of view alone, the position of Palestine has made it of decided importance in world history. It has been called the centre of the earth, and at the present time undoubtedly occupies a place of much strategical value.

The entry of General Allenby's army into Jerusalem on December 9, 1917, certainly marked a turning-point in the history of the most historical of cities. We know that some time in the future this same city will be the centre of blessing for the whole earth, but Biblical prophecy makes it clear that before then there will be a gathering of nations against Palestine.

THE GERMAN INVASION OF RUSSIA

We cannot be too thankful for the heroic stand made by Russia against the invaders of her territory. Indeed, the gallantry, the endurance and the never-failing resourcefulness and skill displayed by the Soviet Armies have astounded both friend and foe. Needless to say, it was the diversion of Nazi aggression eastwards which saved Great Britain the continuation of an intensely trying ordeal, to say the least of it, and can only be regarded as an act of God in the prosecution of His purpose.

THE FREE FRENCH MOVEMENT

This has been well described as "the symbol of French Renaissance." Its members are the interpreters of the soul of France that refuses to die. From the time that General de Gaulle came to England and started the patriotic movement it has been steadily growing, and the Free French forces have fought many gallant battles in Africa and the Middle East. These, together with the conspicuous part later played by French troops in joint

operations with the British and American armies, have not only won considerable admiration, but are substantially helping towards victory.

THE FAR EAST

Japan's entry into the war had a profound effect upon the whole world situation. Not only did it bring America into the war, against all three Axis Powers, but it also drew together the English-speaking peoples, the Soviet Republics and China into an immense World Alliance. Russia is still officially at peace with Japan, which prevents us at the present time from making use of her Far-Eastern Coast. The sudden criminal attacks by the Japanese in the Pacific without previous warning, either in the form of a declaration of war or of an ultimatum, have paralleled the course of Hitler and Mussolini in Europe and Africa. As usual, the aggressor had the initial advantages of preparedness beyond degree, as well as of surprise, so that he was able to score tremendous successes within the first five months. Since then, however, further Japanese assaults have been effectively repulsed, with considerable losses to the enemy, while counter-offensive has made increasingly victorious progress.

Needless to say, we cannot be too thankful to the U.S.A. forces for their help, courage and devotion in this theatre of war, as in all others, where we are fighting side by side in the common cause. Neither shall we forget the great part played by the brave Chinese people, under their very able Christian leader, General Chiang Kai-Shek. For over six years the Chinese people have patiently endured the ebb and flow of modern warfare, made still more horrible by the atrocious cruelty inflicted upon the civilian population.

THE TURNING-POINT OF THE WAR

"It seems likely that history will judge 1942 to be the year in which the turning-point of the war was surmounted." So read a pronouncement in *The Times* of

January 22, 1943, and subsequent events right up to the moment of writing have more than justified the statement. There certainly were many very important happenings, as, for instance, the striking successes achieved by the Eighth Army in the Battle of Egypt, commencing on October 23, 1942, which followed upon the Day of National Prayer the preceding month. In token of thankfulness and praise to God for the great victory in Egypt, church bells were rung throughout the homeland.

The infection of victory spread early to the Russian front, and surprising things have happened since the counter-offensive was opened by the Soviet forces in the Stalingrad sector.

The action of the United States and Britain in landing forces at various points in French North Africa, carried by an armada of more than 500 ships, was, to say the least of it, well conceived, wonderfully timed and skilfully executed. Here again on this all-important occasion we were mercifully favoured by a miracle in regard to weather.

THE CHIEF EVENTS OF 1943

When 1943 began Axis armies were defending Tunis. The historic meeting, at Casablanca, of President Roosevelt and Mr. Churchill, attended by the combined chiefs of staff of the two countries, left no doubt whatever as to the prosecution of the war—until our enemies shall have "unconditionally surrendered." The Casablanca meeting recalled to mind another no less eventful one, which took place on the Atlantic, when the famous Charter bearing the ocean title was drawn up to give to the world in no unmistakable terms those principles of Freedom which we, the Anglo-Saxon race, purpose, with God's help, to see established throughout a world purged of tyranny.

On May 13 the Axis forces in Tunisia surrendered, and two months later the advance guard of the United Nations landed on the soil of metropolitan Italy. The invasion of Sicily, begun on July 9, was remarkably successful, the conquest of the island being completed in

a little over five weeks. Commander Anthony Kimmins, R.N., has given some interesting particulars regarding the weather when this seaborne attack was launched. He says:[1] "It suddenly started to blow half a gale. . . . We hoped and prayed that with sunset the wind would drop, but as the sun dipped over the horizon the wind, if anything, seemed to grow stronger. . . . I couldn't help thinking of some of the miracles of weather which had already favoured us in this war—Dunkirk, North Africa. Perhaps three times was too much to expect. Perhaps . . . and then it happened. With barely an hour and a half to go before zero hour the wind suddenly dropped, the white horses disappeared and the swell went down quicker than I have ever seen it do before. It was so sudden it was almost unbelievable, and as people stared into the darkness it seemed miraculous, as if . . . well, put it this way, many a silent prayer of thanks was offered."

As Italy was known to be on the point of collapse, the next landing was accordingly hastened, and General Montgomery's Eighth Army landed on the toe of Italy in the early hours of September 3, and the United States Fifth Army (partly composed of British divisions) landed six days later on the beaches of Salerno, where a terrific struggle with the Germans ensued.

Prior to these historic landings Fascism in Italy was dethroned and its boastful leader Mussolini humbled to the dust. It was not, however, until early in September that the armistice with Italy was signed and followed a few days later by her surrender to the Allies. On October 13 Italy declared war on Germany, and was accepted as co-belligerent of the United Nations.

Naples was captured at the beginning of October. In Corsica and Sardinia native help assisted greatly in the expulsion of the Germans, but an Allied expedition sent to take over the Dodecanese was not successful, and it was here that we suffered the only serious reverse during the year.

[1] *The Listener*, July 22, 1943.

The Soviet forces pursued their victorious advance, with material help from their allies, and although working on a separate programme, kept in constant touch with them. Again, the Russian successes exceeded the high expectations formed for them, and great was the rejoicing when on November 6 the historic city of Kiev was reconquered.

"In the background of these events," as stated by *The Times* in its review of the year, "the Allied position was being strengthened by the convergence of a number of important factors. The conquest of Sicily, by reopening the Mediterranean route to the East, had removed an enormous strain from Allied communications and set free great sea forces for use elsewhere. The submarine menace had been mastered as never before. . . . Before the end of the year all Allied losses of merchant shipping for the entire war had been replaced. Much credit for these great results is due to the friendship of Portugal, who, in virtue of the ancient alliance, placed the Azores at the disposal of Great Britain as a base for the protection of the Atlantic seaways. The Royal Navy confirmed their mastery of the seaways by crippling the *Tirpitz* with an attack by midget submarines on September 22, and sinking the enemy's last active capital ship, the *Scharnhorst,* in the Arctic Ocean on December 26.

In the air the onslaught upon Germany, never suspended, became ever more intense. . . . In November and December Berlin was raided on a scale far surpassing the worst that had ever been inflicted upon London, and much of the centres of both government and industry laid in ruins. In the Ruhr, and all over the industrial area of Western Germany, devastation was spread far and wide. . . .

"Meanwhile the Far-Eastern war continued to yield valuable results. . . . In preparation for more extensive operations in future campaigns, a new combined command was detached from that of India and entrusted to Admiral Lord Louis Mountbatten."

Our dearly beloved royal family, as in the preceding war years, have never spared themselves in the furtherance of the nation's war effort. His Majesty the King, in addition to his visit in June to the British, American and French forces in North Africa, also visited Malta, where he was shown the island's most precious possession, the George Cross. The parade of the British forces in Tripoli, composed of troops from our own island, the Dominions, the Indian Empire, and representatives from the colonies and protectorates, was a striking testimony of the manifold resources of the British Empire, its unity and the common bond of allegiance to the British throne. The conferences in Cairo and Teheran were both of far-reaching significance. The one at Cairo opened on November 22, and was attended by Mr. Churchill, who had stopped two days at Malta on his way out, President Roosevelt and General Chiang Kai-shek, with their respective military and diplomatic advisers. Agreements as to future operations against Japan were reached, as well as the stripping of all islands and territories she had seized or occupied during the past fifty years. From Cairo the British and American leaders went to Teheran, where towards the end of November they were met by Marshal Stalin. A joint statement, signed by all three, declared a common policy and determination to work together in war and in the peace to follow. "Complete agreement" had been reached "as to the scope and timing of the operations which will be undertaken from the east, west and south" for the destruction of the German forces.

As to peace, they were sure that their concord will make it an enduring one, and fully recognised the responsibility resting upon them and the United Nations of making "a peace which would command the good will of the overwhelming masses of the peoples of the world, and banish the scourge and terror of war for many generations." That all peoples "dedicated as our own peoples, to the elimination of tyranny and slavery,

oppression and intolerance," were assured of the welcome which awaited them "as they may choose to come into a world family of democratic nations." Finally, the three signatories declared that they left Teheran "friends in fact, in spirit and in purpose."

A moving ceremony took place at the conference on the presentation of the Stalingrad Sword, and Mr. Churchill's sixty-ninth birthday was also celebrated. After the conference had ended much anxiety was caused throughout the United Nations when it was learnt that Mr. Churchill had been taken ill with pneumonia for the second time in the year, but by Christmas the bulletins happily gave assurance of his recovery.

THE YEAR 1944

As we crossed the threshold of a year of many happenings and of far-reaching consequences to the world, we may rest assured there were numbers of faithful believers who gave humble and hearty thanks to God for His gracious help and manifold mercies. That 1944 will be a momentous year in the history of the world and the life of our own nation there can be little or no doubt, but we may trustfully commit the future to Him who overrules the machinations of evil men.

The Russians' brilliant and successful attack on Kirovograd was the first event of importance this year.

Next to engage attention were the Russian-Polish differences. The fact that Britain and America were asked to take part in the discussion of all "outstanding questions" indicated that not only does Poland desire that frontier problems should be referred to a Four-Power examination, but that other matters causing friction in the past should be considered.

An important move in Italy took place on January 22, when British Commando troops and American Rangers landed on the beaches a few miles south of Rome. The movement, which was a perfect example of co-ordinated action by the three Services, met with practically no

opposition, and our forces had no difficulty in securing their initial objectives. The weather conditions for the landing were all that could be desired. Later, as the Anzio beach-head was enlarged, considerable enemy opposition was encountered and desperate fighting ensued. It is now reported that the second major effort by the Germans at the Anzio beach-head to drive the Allied troops into the sea has failed; that the Battle of Cassino still continues, with the German troops clinging tenaciously to the ruins of that place. The destruction of the Benedictine monastery, crowning a strategic position overlooking Cassino and occupied by the enemy, was a military necessity.

The phenomenal progress of the Soviet troops in Russia has again made a memorable period in the history of the war. "There can be no doubt," as the *English Churchman* remarked on January 6, "that much of the marvellous onrush is stimulated by unspeakable abhorrence of the fiendish atrocities inflicted by the Nazis on the kith and kin of those who are now sweeping all before them." The splendid victories at Nikopol and Novgorod and the cutting of the shackles at Leningrad were indeed praiseworthy performances. Following this came the liquidation of the shattered remnants of the ten German divisions trapped in the Ukraine below Kanev, which meant a loss to the Germans of 52,000 officers and men killed and 11,000 captured. Then came the capture of Krivoi Rog, the great iron-ore centre, which is the Nazis' last stronghold in the Dnieper Bend.

Another great achievement for the Allied forces took place in the Pacific Ocean. After successes in New Guinea and rapid progress in the Marshalls, the U.S. attack by the carrier-based bombers and fighters upon Truk in the Carolines, Japan's principal naval base in the Central Pacific, was splendidly successful and emphasises the vulnerability of the Japanese system of defence and offers the promise of large results in the future.

Finland is at last realising the folly of making common

cause with Hitler. Russian bombing of Helsinki has caused a rapid flight of citizens. In Spain, "General Franco is called on," as *The Times* of February 4 said, "to take a decision which will be crucial for the future of Spain to end the debasing dependence on Germany and to restore the dignity and freedom of the nation. No other policy can offer to his much-tried country the prospect of a secure and honoured place in a liberated Europe."

The Prime Minister in his speech to Parliament on February 22 gave a wide survey of the war situation and of the political complications in Europe.[1]

He placed before the House a few facts which, he remarked, were not generally realised about the contribution made by Great Britain to the war at sea and in the air as well as on land.

The Anglo-American air attack on Germany, he said, must be regarded as the chief offensive effort of the Western Allies at the present time, and he made it plain that there would be an increase in the force of the attacks on military targets in Germany and German-occupied territories. The air offensive constituted the foundation on which our plans for oversea invasion rested, and the scale and dimensions of the attack would be far beyond anything yet employed or, indeed, imagined. This is no time for sorrow or rejoicing, he remarked; it is a time for preparation, effort and resolve.

Referring to the splendid victories of our Soviet allies on the Eastern Front and to the immense losses they were inflicting upon the enemy, Mr. Churchill said: "The fact that so many of the enemy's divisions have been drawn into Italy and into Yugoslavia, while other large bodies of his troops are held in France and the Low Countries by the fear of invasion, has been a help to these victories. (Cheers.) Moreover, the Anglo-American bombing of Germany . . . has also been of assistance to the Soviet Union, and I think these statements should

[1] A summary of extracts of the speech taken from *The Times*, February 23, 1944.

be made in justice to the Western allies. (Cheers.) They in no way detract from the glory of the Russian arms."

Particulars of our naval successes and achievements of the R.A.F. were mentioned, as were also the wonderful precision and extent of the Anglo-American air attacks.

Speaking of the great joint Anglo-American offensive in Italy, Mr. Churchill said: "Many people have been disappointed with the progress there since the capture of Naples in October. This has been due to the extremely bad weather. . . . Secondly, and far more, it is because the Germans bit by bit have been drawn down into Italy and have decided to make extreme exertions for the retention of the city of Rome."

After showing the difficulties, and also giving General Alexander's account of the fierceness of the fighting on both the bridgehead and at Cassino, Mr. Churchill added: "On the southern front, the Cassino front, British, American, Dominion, Indian, French and Polish troops are fighting side by side in a noble comradeship. Their leaders are confident of success." (Cheers.) We and our American ally had full confidence in General Maitland-Wilson and General Alexander, Mr. Churchill continued. He explained that Britain and the United States had followed the principle that the nationality of the commander should generally follow the majority of the troops in any theatre. "In Great Britain, where forces are being assembled for future operations of the greatest magnitude, General Eisenhower, with whom we had worked so long, so happily and so successfully—(cheers)—had been placed at the summit of the war direction, with Air Chief Marshal Tedder as his deputy . . . and other officers, including General Montgomery." . . . The perfection of the co-operation between the commanders of the British and American armies was emphasised. "Nothing like it," Mr. Churchill said, "has ever been seen before in allies. No doubt language is a great help, but there is more in it than that."

He then dealt with the European political scene and

the Government of Italy. Turning to Yugoslavia, Mr. Churchill hailed the magnificent resistance to the German invaders and said: "The partisan movement soon outstripped the forces of General Mihailovitch. Not only Croats and Slovenes, but large numbers of Serbians, joined with Marshal Tito, and he has at this moment more than a quarter of a million men with him. . . . These forces are holding in check no fewer than fourteen out of twenty German divisions in the Balkan peninsula. . . . In Marshal Tito the partisans have found an outstanding leader, glorious in the fight for freedom. Unhappily, perhaps inevitably, these new forces came into collision with those under General Mihailovitch, and their activities upset his commanders' accommodation with the enemy."

After giving account of "this difficult and in some ways delicate situation in Yugoslavia," Mr. Churchill said: "The saddest case of all of what I may call the diseases of defeat is Greece. Everyone can recall the sentiments of admiration which the heroic defence of Greece, first against the Italians and then against the German invader, aroused throughout the civilised world. (Cheers.) It is, indeed, painful to see the confusion and the internecine strife which has broken out in Greece. . . ."

Referring to Anglo-Russian relations, Mr. Churchill said: "I feel fully entitled to reassure the House on that all-important point. (Cheers.) None of the ground made good at Moscow and Teheran has been lost. The three great allies are absolutely united in their action against the common foe. . . . I took occasion," he added, "to raise personally with Marshal Stalin the question of the future of Poland. I pointed out that it was in fulfilment of our guarantee to Poland that Great Britain declared war upon Nazi Germany—(cheers)—that we had never weakened in our resolve, even during the period when we were all alone, and that the fate of the Polish nation holds a prime place in the thoughts of the British Parlia-

ment. (Loud cheers.) It was with great pleasure that I heard from Marshal Stalin that he, too, was resolved upon the creation and maintenance of a strong, integral, independent Poland as one of the leading Powers in Europe. He has several times repeated these declarations in public, and I am convinced that they represent the settled policy of the Soviet Union. Here I may remind the House that we ourselves never in the past guaranteed, on behalf of His Majesty's Government, any particular frontier line to Poland. . . . I trust an increasing structure of good will and comradeship may be built between Russia and Poland. . . ."

Mr. Churchill, in concluding his speech, spoke of this being "a time for deeds and not words." He showed the necessity of national unity, and, after pointing out this "is also election year in the United States," said: "There is a desire in this country in many quarters to raise the old controversies between the different parties. There is also a mood in the Anglo-American alliance to awaken slumbering prejudices and let them have their run.

"Yet Liberals, Labour men and Tories are at this moment fighting and dying at the front, and working together in a thousand different ways at home; and Britons and Americans are linked together in the noblest comradeship of war under the fire and flail of the enemy. . . ."

The speech ended with these words: "The task is heavy, the toil is long and the trial will be severe. Let us all try our best to do our duty. Victory may not be so far away, and will certainly not be denied us in the end." (Loud cheers.)

RECENT ALLIED ACHIEVEMENTS

A brief backward glance on just a few of the outstanding events preceding September 3 of this year, shows them as being among the most determining features of the whole war. Russia has waged a magnificent fight and "the Red Army is now reaping the

reward of two years of endurance and unquenchable courage. The Allies have now achieved their two main objects in the Battle of the Atlantic—to destroy more U-boats than are commissioned, and to build more merchant ships than are sunk. . . . The entry into Rome on June 4, the invasion of Normandy on June 6, Hitler's army purge following his attempted assassination, Turkey's break with Germany, the landing of Allied forces in Southern France, the liberation of Paris, and Rumania's sudden decision to 'work her passage' by co-operating against the Germans, resulting in Russian occupation of Bucharest. Bulgaria's following of Rumania's example seems imminent. Every day the Allies' resources and adherents are growing" (*The Press* and *Journal,* Sept. 2, 1944).

As we think of the armed forces of Britain and the United States battling their way through strongly fortified enemy positions in accordance with their Divinely appointed mission *"to let the oppressed go free"* (Isa. 58 : 6), few of our people are likely to forget the stirring call of His Majesty the King, who, believing that God is using us to fulfil His High Purpose, broadcast on the evening of D-day, in words which lift up the heart, a solemn call to prayer and dedication, "that we may be worthily matched with this new summons of destiny." There will be few, too, in America who have not read with sympathetic appreciation the intercessory offering of President Roosevelt. Before Invasion Day, General Montgomery also gave the British Army of Liberation under his command the inspiring battle-cry contained in the opening words of Psalm 68 : "Let God arise, let His enemies be scattered."

We can now truthfully and gratefully say the scattering of the oppressors is proceeding apace, and that the liberation of Europe from slavery and terror is being fulfilled with resounding success.

All thanks be to God for His guidance and blessings to us.

CHAPTER III

PLANS FOR WORLD BETTERMENT

"Except the Lord build the house, they labour in vain that build it." (Psalm 127 : 1.)

STATESMEN and others have been turning their thoughts for some time past to the construction after the war of a new and better order of things. Much is said about a "New World Order," and many schemes have been advanced "to right the present wrongs." The setting up of a Ministry of Reconstruction and the famous Eight-point Declaration of President Roosevelt and Mr. Churchill, together with the more recent manifestoes issued by the Allied Powers after the conferences at Cairo and Teheran, are alike tokens of the determination in many hearts that there shall arise, when this war is finished, a new and better world.

Herbert Agar, in his notable and timely book, *A Time for Greatness* (p. 30), makes the following challenging remarks: "It is said that in America there are now eighty-nine committees, groups and other agencies at work discussing and studying the problems of the post-war world; in Britain there must be as many. That is good; but it seems a pity that there are not more agencies discussing why the war is taking place: not what we are fighting for, not what a fine world we plan in case we win, but why the war had to happen. It is always hard to predict or to pre-plan the institutions of the future. But one way to influence the future for the better is to see clearly the mistakes of the past and try to avoid them. . . . The war must begin again—must always begin again until our world is dead—unless we define the causes of our failure and insure that the causes be abolished. . . . If we merely beat Hitler and his allies the vacuum will still be there and it will still be abhorrent. If we do not fill it with something good it will certainly be filled with something evil; so the cycle begins again."

This is very true, and history records these cycles from its beginning.

The cause of the world's troubles today, as in the past, is due to man's departure from God and disobedience of the Divine laws, upon the keeping of which depends the whole safety of the fabric of human society. The root cause of the world-wide chaos is sin. No nation is excluded, nor is any individual. History and experience prove the truth of the Scriptural declaration: "All we, *like sheep,* have gone astray; we have turned every one to his own way" (Isa. 53 : 6).

The call today is clearer than ever to submit to God's Almighty ways and to give careful heed to the teaching of His Word, which alone can give the guidance needed at the present time. Not only do the Scriptures tell us of the why and the wherefore of earth's wrongs, unrest and irregularities, but shows that God has a plan for the government of the world which can neither be delayed nor thwarted, but moves steadily forward to its consummation. Men reject the truth as it is pointed out in John 3 : 19, because they love darkness rather than light, and unbelief has its roots in pride. Vain man would be wise (Job 11 : 2), as one of Job's friends said, but he wants to become wise in his own way. Thus it is that lawlessness abounds, and the world is now experiencing the widespread result of man's departure from God and the cumulative effect of disobedience.

Engineer Rear-Admiral G. B. Allen, R.N., referring to the "blood, sweat and tears" occasioned by the present war, asks the pertinent question, Why should such things be? and answers it thus: "Simply this! The peoples of the world for centuries have been working out their ideals in their own strength, have sought to gain their ambitions regardless of others . . . they, in their councils, failed to recognise their dependence upon God, the Creator of the universe. They have tried to work out their own economic and political salvation instead of first accepting as individuals the salvation offered them by God, by which alone they would receive the nature that turns to God for guidance and aid in the elucidation of the prob-

lems of the world and the character that would obey His revealed Will.

"Nations and individuals have rejected and still reject our Lord: and so their human plans never 'set' and function. Surely man's stupidity must be boundless to continue to trust himself in the face of centuries of tragic disillusionment of man and his character and powers. . . ."[1]

In all our schemes we must be guided by Him who claimed to be "the way, the truth, and the life." If we hear His sayings and do them, then we build on a sure foundation, but not otherwise. (See Luke 6 :48, 49.)

Christ is the only hope of humanity, and all progress and unity without Him is impossible. The power to set the heart right, and to renew the springs of action, comes from Christ. He alone is able to produce harmony in a world of discord. Without the recognition of His sovereignty there can be no true vision of the power to guide human life upon the road of peace and strength and blessing.

LOOKING BACK

In this age of spiritual declension let us not again be led astray by the same delusion that hastened in no small measure the present war—the greatest in history. We have got to realise, unpleasant though it may be, that in this sinful world nations are not guided by moral principles, but by the same motives that direct human nature in the mass, i.e. self-interest and expediency, which make international co-operation, to say the least, extremely difficult. It has been rightly said that "idealism with delusions is good for nothing," but, worse than that, it is the most fertile parent of mischief as well as failure.

The League of Nations, it must be recalled, was born in the first flush of an idealism which was the immediate reaction of every humane mind to the waste and cruelty of war, but as time went on it became more and more

[1] Extract from *Practical Christianity*, the Journal of the O.C.U., January 1944, pp. 9, 10.

apparent that humanity had not attained to such a standard as would make a League of Nations possible, notwithstanding the moral and spiritual lessons of the late war. The League, although admittedly a great ideal, failed in its main objective, international peace. As we know, its supposed authority was mocked and flouted by several nations in turn.

The *Morning Post* of November 24, 1933, described the tragic failure thus: "The statesmen who devised the covenant were misled by the lofty emotions of a moment into antedating the moral progress of mankind. They presupposed a spiritual unity which had no existence in fact, and they produced a paper instrument which bore no organic relation to the life of their age."

Man's wisdom alone is doomed to failure just as every plan and scheme of men to ensure permanent peace has broken down under the pressure of national ambition, hatred or avarice—traits that have not yet been banished from the world. "There is no peace, saith the Lord, unto the wicked" (Isa. 48: 22). Righteousness is a necessary condition, and when that is established there will follow, as a consequence, peace and well-being. "First righteousness and then peace," is the Divine order.

The meetings of the League of Nations were characterised by a complete absence of the Word of God. The name of Him who is the "Prince of Peace" was unmentioned.

Surely it is plain that if man's schemes are to prosper, then God must be honoured. Political opportunism is not enough.

BRITAIN'S GESTURE TO THE NATIONS

The League of Nations proved utterly helpless as an instrument for the bringing about of disarmament and peace by national agreement. Britain made her gesture to the nations by disarmament, leading off in the direction of unarmed peace, but her lead was not followed by the nations, and resulted in the armed strength of the British Empire falling dangerously below that required

for its safety. Nevertheless, the pacifists would have had us go even further and give to the world an example of complete disarmament.

It is evident that unilateral disarmament can never produce the results which we sought for so ardently. Furthermore, it should now be plain to all that if Britain is to play her rightful part in the world's restoration she must remain in a position to make her voice heard in the councils of the nations. Mr. Churchill, speaking in the House of Commons in 1934 of the unpreparedness and danger we were incurring in view of Germany's growing air power, said: "We are a rich and easy prey; no country is so vulnerable and no country would better repay pillage than our own. Our weakness does not involve ourselves alone; it involves also the stability of Europe."

(*Note.*—This was spoken during the debate on the Socialist vote of censure, because of the Government's decision to expand the Royal Air Force. See the *Morning Post,* August 1, 1934.)

Our own unpreparedness, together with that of the other democracies, did certainly cost us dearly in the end. By inertia and negative action we lost our chance of avoiding the sweat and tears of today. The plain truth is that peace and order cannot be maintained unless there is willingness to use force. Yet the fear of war (as opposed to the love of peace) was so great that no free nation dared to preserve order.

LOOKING AHEAD

This is also the lesson Lord Lothian strove to drive home in his dying message to the United States of America and widely quoted in the newspapers on December 12, 1940. His impressive conclusion was that all real hope for the future depended on some form of co-operation between the United States and the British Commonwealth of Nations. In stating how "peace and order" depended on their being an "overwhelming power

behind just law," he said: "The only place where that power can be found behind the laws of the liberal and democratic world is the United States and Great Britain, supported by the Dominions and some other free nations. The only nucleus round which a stable, peaceful, democratic world can be built after the war is if the United States and Great Britain possess between them more aeroplanes, ships of war and key positions of world power such as I have described than any possible totalitarian rival. Then, and then only, will political and industrial freedom be secure and will it be possible for a free economic system to prevail against the economics of totalitarianism. . . ." He then concluded his powerful message with the following warning and appeal: "If we are to set the world going again," he wrote, "not only must we have strength, but we must not adopt the fatal policies we all pursued after the last war—the establishment of prohibitive tariffs, trying to collect fantastic reparations and war debts through those tariffs when hoping to dodge the inevitable consequences of these follies by a policy of reckless lending. Markets and employment for all should be the main purpose of our post-war economic policy. . . ."

There can be no doubt that the English-speaking peoples have an irrevocable and responsible task to perform. A great trust and decision for the world's safety has been laid upon us, and it is our duty now to show that we are worthy of this trust by directing our combined efforts to one end, i.e. the glory of God and the furtherance of His Kingdom on earth. This is our joint mission, and it should colour every movement and govern every action.

A CHANGE OF HEART

A change of heart is the first requisite, as the manifestation of the Kingdom in the outward life depends upon the degree to which the Kingdom is sought and realised in the inner life. This subjective change will take place when we come back to the Bible and realise the great truths contained therein.

It is plain that the world's political and economic troubles are chiefly caused by the fact that they are divorced from the ideal of the Kingdom of God. If we are to lead the world out of its difficulties then our politics and economics must be conducted in harmony with the spirit of the righteousness of God. We must allow ourselves to be guided by His Holy Word, always remembering that the divinely inspired Book, though redemptive in purpose, is individually and nationally throughout the story of human government.

It also warns us that there will always be the forces of evil opposed to the sovereign principle of the Kingdom of God, and that wars and rumours of wars will continue until the final contest takes place, when all surviving nations will then be gathered into the Kingdom, and ultimately enjoy its peace and prosperity. Meanwhile, the builders of the Kingdom must keep the sword in one hand and the trowel in the other. In other words, we must of necessity be soldiers as well as masons.

The splendid co-operation between the Anglo-Saxon people shown in this war is certainly most encouraging for the future. General Eakar, head of the American Air Force in this country, said: "There has not been one single instance when the R.A.F. and U.S. Air Force have not operated as full partners or even as brothers." Spitfires escort Fortresses, and the service is returned when British bombers visit the Continent with American protection.

That unity is the surest guarantee that we shall win the war. Afterwards there will be another victory to be won if the world is going to improve its conditions and strengthen its security, but it will call for all our combined resources and all our concentrated will and effort. This time the problems are infinitely greater and more complicated. The task of raising Europe back to a plane of economic solvency and of relieving the widespread distress throughout the world will in itself put a tremendous strain upon us.

It seems obvious that the hardest task which the remarkable organisation known as U.N.R.R.A. will have to cope with in the first instance will be to find the food, clothing, medicines, etc., for the inhabitants of the distressed countries. "In short, U.N.R.R.A. will provide a severe test of the wisdom of the victors. It has been created in the full flush of their pity for the enemy's victims. It contains within itself the hope not only of healing wounds, but of creating a better world . . ." (*Daily Telegraph,* January 26, 1944).

"United we stand" is today a slogan for the Allies. They have indeed incorporated it into their own description of their relationship, "the United Nations."

The *communiqué* issued after the Teheran Conference, at which Marshal Stalin, President Roosevelt and Mr. Churchill were present, declared: "We recognise fully the supreme responsibility resting upon us, and all the United Nations, to make a peace which will command the good will of the overwhelming masses of the peoples of the world and banish the scourge and terror of war for many generations. We shall seek the co-operation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them, as they may choose to come, into a world family of democratic nations . . ." (*The Times,* December 7, 1943).

Only by the three great Powers assuring freedom and independence to the smaller nations can the purpose for which this war has been fought be fulfilled, and only if they stand together and act together in the spirit of the Atlantic Charter to which they are pledged can that end be achieved. It now remains to be seen how these joint responsibilities will take shape as leadership in a free world. The present obstacle to their fulfilment in Eastern Europe is a lack of confidence, the historical causes of which are not difficult to discover. In the establishment of this essential confidence Russia (the mighty enigma of

this war) has a great part to play. What are the Soviet specific aspirations with reference to Eastern Europe? That is a crucial question, on the answer to which depends much of the shape of the peace settlement and of the kind of organisation which will attempt to control events after the war.

A POLITICAL TRANSFORMATION

It is interesting to note that a *political* transformation scene has been staged in Russia. Instead of presenting a single dipomatic face to the world the U.S.S.R. is now changed into a multiple personality. Each of its constituent republics is to have charge of its own foreign affairs. In place of one state, sixteen republics will face the world. The *Scotsman* (Feb. 3, 1944), in referring to this, said: "It is felt here that much more information is necessary before it is possible to appreciate the significance of the Soviet Government's new move towards devolution. . . . It may be that the vitality of the British Empire and its unity in time of war has had its effect as an example; but the special conditions which obtain in that Empire, scattered over the seven seas, are not produced in the U.S.S.R., which is geographically homogeneous and therefore more likely to induce the principle of centralisation. . . . The Baltic, and perhaps the Balkan, states may shortly be asked to walk into the parlour. According to Mr. B. H. Sumner, whose *Survey of Russian History* has just appeared, one persistent feature in Russian history for the last four centuries has been 'the strength in fact and in idea of untrammelled central State power personified in one man and unshackled by defined constitutional norms.' Stalin is in the tradition, and that he is prepared to see the fragmentation of the Soviet Union into independent States is not easy to believe."

According to Reuter, competent observers in Washington regard Russia's plan as the first actual step by the Government to establish the nucleus of a post-war "United States of Europe."

RUSSIA THE NEW COLOSSUS IN EUROPE

"Russia is determined on achieving an effective hegemony in Europe," writes the editor of the *Nineteenth Century and After* (Dec. 1943), and then goes on to say: "If she is successful she will owe her success to her strong will and clear purpose as much as to her immense national strength and her prodigious military achievement."

General Smuts lately declared that "Russia was the new Colossus in Europe, and her power would be all the greater after the war because of the disappearance of the Japanese Empire as a check or balance in the East."

No one knows for certain how she will use her power, and while most people, irrespective of politics, have the greatest admiration for Russian heroism and military skill, the same degree of admiration does not extend to its form of Government. Furthermore, the prospect of the establishment of the Communistic system throughout Europe is viewed by many with alarm, although the dissolution of the Comintern has helped to allay immediate Allied uneasiness.

As to religion and the relationship between "Church and State," Mr. Maurice Hindus, an American of Russian birth who knew Russia before the present war, and recently revisited that country, returning from it late in 1942, has published an interesting book entitled *Mother Russia,* in which he testifies to the present cordial relationship between the Soviet and the Greek Orthodox Church, and says: "Though Byzantine in origin, the Church has always been vigorously nationalist, and its nationalism in time of war fits the spirit of the times and the policies of the Government. . . ." But this cordiality does not, in this writer's judgment, indicate a revival of religion in Russia or an end to the conflict between religion and Bolshevism. Mr. Hindus further points out that "in matters of principle and doctrine . . . ultimate, final, irrevocable authority is vested at present in four

men: Marx, Engels, Lenin and Stalin. Their utterances are the court of last resort in all doctrinal or ideological disputes. . . . On the subject of religion the pronouncements of these four men are only too clear and pointed."

Lenin agreed with Marx that religion was the opium of the people. Mr. Hindus does not consider that this basic antagonism to religion is a mere abstraction, an article of faith only, but says: "It is a living force. The ruling party of Russia will not admit a believing man or woman to membership." . . . "At present," he adds, "the Orthodox Church is no longer a danger to the Soviet régime. It has no property. It commands no power. It is not a member of any foreign body. In its economic teachings it has become bolshevised" (see chap. 21, pp. 300, 305, 307, 308).

Dr. Garbett, Archbishop of York, when addressing members of the York Co-operative Society at York on his return from his good-will mission to Russia, said, "he had no doubt that there was a genuine revival of religion. Undoubtedly there were still very many convinced atheists in Russia, and both the State and Communist Party were atheistic, but anti-religious propaganda had stopped and there was complete toleration of worship in the Churches.

"Of course, Premier Stalin may have had some political motives for his recognition of the Patriarchate; but the true explanation appears to be that as a realist he sees how deep-rooted religion is in the life of the people, and now that the Church, unlike the Church in previous years, supports the Soviet State he recognises there is no danger of it being used as a tool against the Government" (*The Times*, Nov. 29, 1943).

At the present time the Russo-Polish dispute is causing much concern, and developments are awaited with considerable interest. Russia declares the Curzon Line to be the frontier, while the Polish Government contends that the Treaty of Riga and the boundaries there laid down still hold good, and any adjustment of these frontiers must be by mutual agreement.

Poland was partitioned and suffered under Russia in 1939. That memory can hardly be eradicated, though it might be softened if territorial problems can be amicably arranged. Everyone admires the courage and resolution which the Polish people have displayed since Germany invaded their country and thus began the present war. They certainly deserve well of the United Nations after all they have suffered in the cause for which the Allies are fighting. Post-war reconstruction is obviously not going to be an easy matter, and much is dependent on international co-operation and unity in leadership. It is important that the manifold influence which the U.S.A. and the British Commonwealth of Nations can contribute to the cause of world peace be strongly emphasised.

In Europe there will be great opportunities afforded in stemming the tide of anxiety and despair occasioned by the fire of tribulation and persecution.

We must pray for God's help in the execution of our great mission, and remember our Lord's words: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15 : 7).

There is nothing haphazard in what God does. He plans the work, and also provides the workmen. We can rejoice that the grace of God is such that He can, and does, make us fit instruments for the carrying forward of His work.

Let us, then, humbly beseech of Him who is the fountain of all knowledge and wisdom to manifest His power in and through us, to perform His will; to conform to His law and by our example to lead the nations of the world back to Him and His governance.

Finally, let us consecrate ourselves and our work to the Lord who has so mercifully helped us in the past. Ever remembering that we cannot create or plan for the future, without conscious and constant reference to Him and His Word, otherwise we *"shall be likened unto a foolish man, which built his house upon the sand"* (Matt. 7 : 26).

CHAPTER IV

GOD'S ALMIGHTY PLAN

(The Plan for the Ages)

There can be no true foundation to any structure when God and the Great Plan of God are left out of the counting, as the world has found to its cost. We must, therefore, get back to the Bible, and work in accord with "the whole counsel of God," and seek, preach and live anew the "Gospel of the Kingdom."

Not only does the Holy Book reveal the past, but it unfolds the mystery of the years to come.

Nothing in the past, in the present or in the future can obliterate the truth that "the Lord is good," "His mercy is everlasting, and His truth endureth to all generations." In the Gospel of St. John we read: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (3: 16). And again in that beautiful passage in St. Luke's Gospel: "Through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (1: 78, 79).

From beginning to end the Bible has *one great theme* —the person and work of the Christ—and testifies to *one* redemption. All the counsels and purposes of God have Christ for their centre, their subject and their object. Not only "by Him were all things created,"[1] but "by Him all things consist."[2] From this it follows that no created being, heavenly or earthly, can stand (upright) or "consist" apart from Him. He is "upholding all things by the word of His power."[3] The Bible gives ample proof of the presence, sovereignty and activity of God in human affairs. It tells us of man's relationship to Him, and shows us that His purpose is *the restoration of*

[1] 1 Col. 1: 16. [2] 1 Col. 1: 17. [3] Heb. 1: 3.

fallen humanity and the establishment of His Kingdom on earth.

We see, at the outset, that as a means towards this end He elected a race in Abraham, and trained, organised and formed the people Israel into a nation, in order that they should occupy a special relation to Him and be His peculiar people.[1]

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen:

"Ye are my witnesses, saith the Lord, that *I am* God.

"This people have I *formed for myself*; they shall *show forth my praise*."[2]

They were to illustrate to the nations the greater blessedness of serving the one true God;[3] to receive and preserve the Divine revelation,[4] "and of whom as concerning the flesh Christ came,"[5] the earth's Saviour and Lord.

We read in Deuteronomy 32: 8, 9: "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." This shows that from the first, as early in human time as when He separated the sons of Adam, *one nation,* "Israel," was pre-eminent in God's mind. We see it from the time of the beginning of the history of the chosen race, when God called Abram from Ur of the Chaldees and made momentous promises to him and then to Isaac and Jacob.

THE PROMISES TO THE FATHERS

In these promises we are given God's scheme for humanity right down the centuries of time to the millennial era.

Later we shall see how these promises have been fulfilled, bearing in mind that the complete fulfilment of

[1] Deut. 26: 18, 19. [2] Isa. 43: 10, 12, 21. [3] Deut. 33, 26-29.
[4] Rom. 3: 1, 2. [5] Rom. 9: 4, 5.

them was to take place in "the last or latter" days (see Gen. 49: 1, A.V. and R.V.). In the first instance, we find God saying to Abram: "I will make of thee *a great nation* and *I will bless thee,* and make thy name great; and thou shalt be a blessing. "And I will bless them that bless thee, curse him that curseth thee; and in *thee shall all families of the earth be blessed.*"[1] "*All the land* which thou seest, to thee will I give it, and to thy seed for ever. And I will make *thy seed* as the *dust of the earth*; so that if a man can number the dust of the earth, then shall thy seed also be numbered."[2]

As Isaac was not then born, we find Abram questioning these promises. So God then makes a covenant with him. We read:

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given *this land,* from the river of Egypt unto the great river, the river Euphrates."[3]

Later on we find that God enlarges this covenant, saying:

"As for Me, behold, My covenant is with thee, and thou shalt be a father of *many nations.* Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many [or *multitude* of] nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and *kings* shall come out of thee.

"And I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant* to be a *God unto thee,* and to *thy seed* after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all *the land of Canaan,* for an everlasting possession; and I will be their God."[4]

Before this the covenant had been made with Abraham

[1] Gen. 12: 2, 3. [2] Gen. 13: 15, 16. [3] Gen. 15: 18.
[4] Gen. 17: 4-8.

alone, now we see it established in his seed. God, when speaking to Abraham about Sarah his wife and blessing her, said:

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish *My covenant with him* for an everlasting covenant, and with his seed after him."[1]

Thus we see that the covenant is limited to the seed of Isaac, and Ishmael is left out of it. We read that when Abraham was about to offer up his son Isaac an angel of the Lord called unto him and said:

"By Myself have I *sworn,* saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son;

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and *thy seed shall possess the gate of his enemies.*

"And in *thy seed* shall *all the nations of the earth* be blessed; because thou hast obeyed My voice."[2]

Later we find that God brings down the covenant blessings to Isaac's son Jacob, but leaves out Esau:

"And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name . . . I am God Almighty; be fruitful and multiply: *a nation and a company of nations* shall be of thee, and kings shall come out of thy loins:

"And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."[3]

Before God made this promise He also told Jacob in a dream that his seed should be as the dust of the earth and that it should spread abroad to the *west,* and to the *east,* and to the *north,* and to the *south,* and that in it should all the families of the earth be blessed."[4]

Jacob had twelve sons, and before his death pronounced his blessings upon them. Two of these sons were

[1]Gen. 17: 19. [2]Gen. 22: 16-18. [3]Gen. 35: 10-12. [4]Gen. 28: 14.

singled out for blessings far above the other ten—namely, Judah and Joseph. The Sceptre was given to Judah, but the Birthright was Joseph's.[1] Upon Joseph was also bestowed "*blessings of the deep,*" or *maritime power.*[2]

Joseph had two sons, Manasseh and Ephraim, whom Jacob had definitely adopted as his own.

Both these received the Birthright, but the greater share went to the younger, Ephraim, called by God "His firstborn."[3] Ephraim's seed was to become a *multitude of nations,* while Manasseh was to become a people and also be great. From the Bible version given it is quite clear that the *Abrahamic covenant* was an *everlasting* and *unconditional* one, established and confirmed with the seed of Abraham, but limited to a certain line, viz., to Isaac and to Jacob and his twelve sons, with special blessings to Joseph and his two sons, Manasseh and Ephraim, of whom the latter was to be the greater.

It is also plain that Joseph's birthright blessings refer to a period of time, called "the latter days," or "the last days," i.e. the Christian dispensation. (See Heb. 1 : 2.)

In Genesis 49 (R.V.) we read :

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in *'the latter days.'* " During this period, Jacob said, the house of Joseph should have the "blessing," become a "fruitful bough," and have military strength, as it is written : "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

Of the promises God made to Abraham, Isaac and Jacob, the greatest was the promise that the *seed* ("one seed") should be a blessing to all the world. This transcends all the other things contained in the covenant promises, and refers to the blessing through our Saviour, Jesus Christ.

The "multitudinous seed," the chief blessing in the temporal birthright, was conveyed directly by Israel

[1] 1 Chron. 5: 1, 2. [2] Gen. 49: 25. [3] Jer. 31: 9.

(Jacob) to Ephraim's and Manasseh's descendants, i.e. to the "house of Joseph."

The seed of Ephraim was to become "a multitude of nations"; or, as the Bible margin says, "a fulness of nations" — Hebrew *"goyim,"*[1] translated "nations," should be noted, as it shows that Ephraim's lineal seed was to become "a fulness of *goyim*" (nations). It is evident that Ephraim never grew "into a multitude in the midst of the earth," and became "a fulness of nations," in Old Testament times, nor did Ephraim-Israel at any time wholly fulfil the other predictions prophesied of it before it was taken captive by the kings of Assyria. Therefore it is obvious that the people now in whom the promises are fulfilled must be the people to whom God gave them. Yet there are a great many who think that the Church has taken the place of Israel; that is to say, all the *definite* promises and prophecies have been spiritualised, thereby seeking to find in them meanings other than the obvious and grammatical ones according to the ordinary and common use of the terms.

Take, for instance, the passage in Genesis 35: 11: *"A nation and a company of nations* shall be of thee, and kings shall come out of thy loins." There can be no reading of the Church into these words; for by no honest or common-sense interpretation is it possible to make the Church into a "nation and company of nations."

The error of spiritualising this and like passages of Scripture intended to be taken literally is the result of not realising the diverse destiny foretold of the two houses of Israel and Judah. The wonderful promises given in Isaiah to the lineal seed of the house of Israel are well known, but many Christians, in order to get rid of the difficulty of not being able to apply them to the Jews during this dispensation, have spiritualised them and applied the precious promises to "the Church," as the spiritual Israel.

The fact that Israel is to be found as a professing

[1] Gen. 48: 18, 19 (R.V.)

Christian nation (or group of nations) today may be startling to many Christians. Nevertheless, such undoubtedly is the teaching of the prophets.

From the Bible version given it is quite clear that *the Abrahamic Covenant was an unconditional one,* established and confirmed with the seed of Abraham, but limited to a certain line, viz. to Isaac and to Jacob, and then to Joseph and his two sons, Manasseh and Ephraim, of whom the latter was to be the greater.

The four great covenants we read in the Bible are:

(1) The Abrahamic (unconditional).
(2) The Mosaic (conditional on obedience to the law which was given in Sinai).
(3) The Davidic (unconditional, and concerning the kingdom, throne and seed of David).
(4) The New Covenant in Christ Jesus (conditional on repentance and faith).

The Mosaic Covenant had nothing to do with the promises made to the Fathers, and did not in any way affect or alter the Abrahamic Covenant. The Mosaic Covenant was done away with in Christ Jesus and superseded by the new and better covenant; that is to say, the ritual side of the law was done away with and superseded, not the moral law. The Abrahamic Covenant, on the other hand, was not done away with or superseded in any way. On the contrary, Christ came "to confirm the promises made to the fathers."[1]

THE CHOSEN PEOPLE

The special care taken by God of His chosen people we see repeatedly demonstrated throughout the history of the race. In the Book of Exodus we see that while in Egypt the children of Israel "multiplied and waxed exceedingly mighty"; so much so that Pharaoh became alarmed and began to afflict them.

Then we read of the deliverance of Israel out of the

[1] Rom. 15: 8.

hands of the Egyptians, and see the miracles that God wrought in so doing. In the pascal night, before their departure, we find God setting Israel apart and redeeming them to Himself. (See 1 Chron 17 : 21, 22.) As we follow this people out of Egypt and their wanderings in the wilderness we notice again the miracles God performs and the continuous care that He takes of them, notwithstanding all their murmurings.

At Sinai the laws and statutes are given to them and the kingdom of priests is set up.

"Ye shall be unto Me a kingdom of priests, and an holy nation."[1]

The details are set forth in the following books of Moses :

In Leviticus, the worship of the nation.
In Numbers, the organisation of the nation.
In Deuteronomy, the digest of the law.

From the time the kingdom of priests was formed at Sinai, Jehovah became the King of Israel and they became His national kingdom.

Later on we find the nation safely established in the promised land, and then afterwards, through association with the heathen nations, gradually falling away and forsaking their God, Jehovah.

Not being content with the theocratic government, Israel asked for an earthly king—to be like other nations —and God chose for them Saul (see 1 Sam 10 : 24).

THE HOUSE, KINGDOM AND THRONE OF DAVID

We next come to a very important event in the history of Israel which happened at a time when David was their king. This was the establishment of the house and dynasty of David.

In 2 Samuel 7 we find that the prophet Nathan, instructed by God, tells David that his *house, kingdom and throne should be established for ever.*

On the same occasion David was informed that God

[1] Exod. 19: 6.

would *"appoint a place"* where Israel would dwell in safety and move no more.

In 1 Chronicles 28 : 5, we read of David the king telling his people that the Lord "hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel."

Then in 1 Chronicles 29 : 23, we find Solomon established on this throne.

In Luke 1 : 32, we see that this is the throne the Lord God will give unto His Son, our Saviour, Jesus Christ, when He returns to this earth in power and glory to take over His Kingdom and to establish it.

We come now to another important event in which we also see the divine purpose of God working : when He divides the old house of Israel into two separate parts.

In the reign of King Solomon the Word of God was spoken by Ahijah, who said to Jeroboam : "Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1 Kings 11 : 31).

This division of the old house of Israel took place in 975 B.C., in the time of Rehoboam, the son of Solomon.

We read of the "ten tribes" separating from Judah and leaving with Judah one tribe, Benjamin.

Then we hear of Rehoboam assembling all the House of Judah and tribe of Benjamin to fight against the House of Israel, but the Word of God came unto Shemaiah and the fight was stayed. We read in 1 Kings 12 : 24 : "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house; *for this thing is from Me.*"

We now find that the Ten-Tribed House formed the northern kingdom, the capital of which was Samaria; and the House of Judah, consisting of the tribes of Judah and Benjamin, the southern kingdom, with its capital Jerusalem.

The mutual antagonism of the House of Israel and the House of Judah continued right up to the time when the Ten Tribes were carried away captive to Assyria.

THE CAPTIVITIES

In Leviticus, chapter 26, we find that Israel of old was especially cautioned regarding idolatry and warned by Moses that unless they abided by the statutes and commandments given to them they would be punished "*seven times.*" The prophetical term "time" in Scripture means a period of 360 years. Seven times are thus 2,520 years. This may be reckoned either in *lunar* years or in *solar* years. (A lunar year is 354 days and a solar year 365 days.)

Israel of the Ten Tribes were the first to incur this punishment, and we find that their enemies were allowed to prevail over them and to take them captive into Assyria.

The deportation was carried out in three stages by different kings. The first was by Pul and Tiglath-Pileser, about 741 B.C. (1 Chron. 5 : 26).

There are two accounts of this movement, which may possibly represent two separate phases. The other account is given in 2 Kings 15 : 29.

The second stage was carried out by Shalmaneser in 721 B.C. (2 Kings 17 : 6), and the third or clearing-up stage by Esar-Haddon about 676 B.C. (Ezra 4 : 2).

Apart from the Bible, the Assyrian inscriptions amply illustrate the invasions and deportations of Israel by the Assyrian kings. These cuneiform inscriptions may be seen in the British Museum, also translations of the same by eminent scholars.

The Ten Tribes never returned to Palestine, and from the time when they went into captivity the House of Israel ceases to appear in Bible historical records.

Some seventy years after the "last or clearing-up stage" of these tribes took place the House of Judah, still resident in Palestine, was being punished because Judah and Benjamin "rebelled against the Lord." Thus we find the "seven times of punishment" also overtaking the House of Judah, and the two tribes being carried away

captive to Babylon by King Nebuchadnezzar, in three stages, commencing in 606 to 604 B.C. and ending in or about 586 B.C.

From this time the movement of the House of Judah is also dropped from the narrative of Bible history, Judah and Benjamin remained in captivity for seventy years, then when given the opportunity of returning to Palestine in 536 B.C., only some fifty thousand of them did so, under the leadership of Zerubbabel, Ezra and Nehemiah. These rebuilt the Temple in Jerusalem and restored the worship there.

The history of the nation of the Jews here commences, and continues down until the destruction of the Temple by Titus, and the scattering of the nation in A.D. 70, after which we read no more about it in the Bible.

THOSE OF THE CAPTIVITIES WHO RETURNED TO PALESTINE

There should be no misunderstanding concerning the people who actually did return to Palestine. Those who did return consisted only of portions of two tribes, namely, Judah and Benjamin, with certain of the Levites, also individuals out of the ten tribes who comprised the remnant not taken to Assyria and which doubtless joined up with Jewry, as indicated in 2 Chron. 34 : 9.

Ezra and Nehemiah are the Biblical books which give the account of the return from the Babylonian captivity. It is plain that not a single one of the Ten Tribes taken into Assyria returned. Josephus, the Jewish historian, who wrote about the year A.D. 70, also confirms this, and says: "The Ten Tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province. Again: "There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, an immense *multitude.*"[1]

There are many good Christians who teach that the

[1] Josephus: *Antiquities,* Book XI, v. 2.

Jews include historic and prophetic Judah and Israel. This idea overlooks the great difference in time and locality between the two captivities; also the clear statements contained in the Book of Ezra, chaps 1 : 5; 4 : 1; and 10 : 9. There is no proof anywhere to show that Israel of the north kingdom and Judah of the south kingdom ever united since their separation in 975 B.C. All the evidence is in the opposite direction.

Others assert that "the Ten Tribes of Israel" were brought to a full and utter destruction, and never afterwards recovered themselves again. But as Thomas Newton, one time Lord Bishop of Bristol, remarked,[1] "if the whole race of Israel became thus extinct, and perished for ever, how can the numerous prophecies be fulfilled which promise the future conversion and restoration of Israel as well as Judah?"

The *Jewish Encylopœdia* (1905 edition) declares :[2] "If the ten tribes have disappeared, the literal fulfilment of the prophecies would be impossible. If they have not disappeared, obviously they must exist under *a different name.*" The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them.

THE TERMS "ISRAEL" AND "THE JEWS"

In reading what Scripture tells us about *Israel* and the *Jews,* it is very essential to bear in mind the *difference between them.*

The term "Israel," we know, was conferred upon Jacob by God Himself.

The twelve sons of Jacob were Hebrews and Israelites, but they were *not Jews.*

The first time that the word "Jew" appears in the Bible is in 2 Kings 16 : 6, about six hundred years after the death of Moses, and it refers to Judah only.

It will now be seen how the term "Jew" originated.

When the revolt took place in the time of Rehoboam,

[1] *Dissertations on the Prophecies.* [2] Volume XII, 249.

in 975 B.C., a division occurred among the twelve tribes, as previously stated, with the result that two separate kingdoms were formed, one of which comprised ten of the tribes, and the other two tribes (Judah and Benjamin). The former was called the "House of Israel" and the latter the "House of Judah."

It would seem only natural that, after a time, the inhabitants should find some title by which to distinguish the people of the two kingdoms.

The word "Jew" or "Judahite" simply signifies a descendant of Judah. It was the name given to the people of the kingdom of Judah.

The people of both kingdoms were Hebrews and Israelites; but only the people of the House or kingdom of Judah were Jews, and when these returned from their captivity in Babylon it became their recognised title.

Some of the Jews and their descendants are Israelites, but *all Israelites are not Jews*; in the same way as every Scotsman is a Briton but every Briton is not a Scotsman. The terms "Jew" and "Jews" are applicable only to the people of the kingdom of Judah and their descendants.

The Jews who returned to Palestine after their captivity were still under foreign rule, and their return meant no restoration of the entire House of Judah, nor the end of the "seven times" punishment, but was simply an episode in it which lasted "seventy weeks," as prophesied by Daniel (Dan. 9 : 24).

The punishment of Israel was different from that of Judah. Israel had been divorced and cut off from the Mosaic covenant, but not so with Judah, and thus we see portions of the tribes of Judah and Benjamin returning to Jerusalem, rebuilding the Temple and resuming their worship there.

Here again, we see God's planning and preparation for the coming of His only-begotten Son into the world, as the Saviour of all mankind and the Redeemer of Israel.

As our Lord was to come to the House of David and to be born at Bethlehem, it was necessary that the setting should be complete for His coming. At the time of Christ we find the Jews possessing both the southern and the northern portions of Palestine, with Samaria separating them one from the other.

Samaria, the land of the kingdom of Israel, was in possession of heathen aliens, whose ancestors were placed there by Shalmaneser and Esar-Haddon after the Ten Tribes had been taken into captivity. The Jews, as we know, abhorred the people of this district, who were the Samaritans of Christ's time.

The northern portion of Palestine was known as Galilee, and there are good reasons for believing that among the Galilæans there were a great many Benjamites.

Judea was the southern portion of Palestine, with its capital at Jerusalem, the centre of worship and religious learning.

There was a wide gulf between Jewry and the Galilæans. The former looked down upon the latter with contempt. Can any good thing come out of Nazareth? we hear the Jews of Judea exclaiming.

The Galilæans apparently had developed a dialect of their own, for we read: "Thy speech betrayeth thee. Thou art a Galilæan, and thy speech agreeth thereto."

It was amidst these surroundings that our Lord started His earthly ministry, which was mainly confined to Galilee. Probably the Apostles were Galilæans, with the one exception of Judas Iscariot, who was of the tribe of Judah. There can be very little doubt that many of the Galilæans selected as Apostles were Benjamites.

We read in 1 Kings 11: 36: "And unto his son will I give one tribe [Benjamin], that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My name there."

This shows that the Benjamites were to be *light-bearers*. We know that St. Paul the Apostle was a

Benjamite, so it is more than likely that other Apostles were also of the tribe of Benjamin.

Right from the beginning until now we find God making use of His people to witness for Him, and using them as His instrument to carry out His purpose.

Step by step God reveals Himself, until finally He gives us the greatest revelation of all time in the manifestation of Himself in His only-begotten Son.

THE DELIVERER

"The Word was made flesh and dwelt among us" is the phrase in which St. John sums up the spiritual significance of the birth of Jesus Christ. We Christians know the incarnation of our blessed Lord to be *the* outstanding fact of history. It was the beginning of a physical life which has changed the course of society and brought life and immortality to light by His revelation of God, by His sacrificial death, by His glorious resurrection and ascension and the hope of His promised second coming.

Being "abundant in goodness and truth," God "sent His Son to be the propitiation of our sins."

Here is something which we can never forget.

In the Gospel of St. John we read: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." What an unfolding of this "heart of mercy" is the incarnation of our blessed Lord; He "spared not His own Son, but delivered Him up for us all."

LOVE DIVINE—THE SUPREME SACRIFICE

This merciful sacrifice for the atonement of the sins of mankind was ordained by God from the foundation of the world (Rev. 13: 8; 1 Pet. 1: 19, 20). His purpose He does not keep from us, but declares "the end from the beginning" (Isa. 46: 10). The freedom from guilt, the forgiveness of sins, come from Christ's Cross. St. Paul says: *"Stand fast therefore in the liberty wherewith*

Christ has made us free."[1] *"And walk in love, as Christ also hath loved us, and hath given Himself for us."*[2] This is the basis of our love the one toward the other. Christ's love for us. Our Lord Himself has defined who it is that loves Him: *"He that hath My commandments, and keepeth them, he it is that loveth Me."*[3] The suffering of Christ, His death and glorious resurrection, are the greatest vindication of self-sacrificing love, the proof that *love* is the strongest thing on earth and the crown of Christian virtues.

"Greater love hath no man than this, that a man lay down his life for his friends."[4]

Let us remember these great truths and re-dedicate ourselves to His service, resolving to make the living sacrifice of our lives daily and gladly, realising that in life or in death we are alive in Him who is the life everlasting.

In this sin-darkened world, unless we look to Christ to go before us and to lead and to light the way, we are like lost and shepherdless sheep. The world will only find peace when it reverts to Christ the Author of peace and the inexhaustible fount of spiritual advance and growth. *Unless we "abide in Him," as He bids us do, "we can do nothing"* (John 15).

In metaphors, drawn from natural, social and pastoral life, the Saviour declared: "I am the bread of life" (John 6: 35); "I am the light of the world" (8: 12); "I am the door" (10: 9); "I am the good shepherd" (10: 11); "I am the resurrection and the life" (11: 25); "I am the way, the truth, and the life" (14: 6); and "I am the vine" (15: 5). Of these great "I am" truths, the believer's life has its foundation in the fact that the Good Shepherd laid down His life for the sheep.

[1] Gal. 5: 1. [2] Eph. 5: 2. [3] John 14: 21. [4] John 15: 13.

THE RESURRECTION AND THE LIFE

The power of the Risen Life followed the sufferings of Christ, who declares: *"Because I live, ye shall live also"* (John 14: 19). Christ is our life, and if we would follow Him it means in the first place a full surrender to the will of God, which is the basis of Christian discipleship. The power to set the heart aright, and to renew the springs of action, comes from Christ. He alone is able to produce harmony in a world of discord. *"That blessed hope"* (Titus 2: 13). The ages-long silence of the Eternal must not be misunderstood: Christ is coming again and the Apostle Paul gave the grounds on which to base our confidence when he informed the Athenians that God *"hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead"* (Acts 17: 13).

The Second Coming of our Lord and Saviour Jesus Christ is frequently foretold in the Old Testament Scriptures, and all the writers of the New Testament expressly speak of it. The closing book of the sacred Canon, from the first chapter to the last, confirms and amplifies the testimony. As surely as the prophecies concerning the Messiah—His virgin birth, His birthplace, His ministry in Galilee, His rejection, His betrayal, His death, His resurrection and ascension—were fulfilled to the letter, so will these prophecies of His return be fulfilled. Christ said that He would come again, personally, visibly, suddenly—and He will. We read that He shall come *"in the clouds of Heaven"* (Matt. 24: 30; 26: 64). *"In His own glory, and in His Father's, and of the holy angels"* (Luke 9: 26). *"With power and great glory"* (Matt 24: 30). Those that are His will share in this glory (see 1 Thess 4: 14-17; Col. 3: 4). And there shall be *"given unto Him dominion, glory, and a kingdom, that all people, nations, and languages shall serve Him"* (Dan.

7 : 14): "*He shall sit upon the throne of His glory*" (Matt. 25 : 31) — the throne of David, a literal and earthly one, established for ever, upon which every king and queen in the direct Davidic line since Solomon has sat or is sitting as "viceroy" till "He comes whose right it is" (see 2 Sam. 7 : 16; Psa. 89, 27-29; Isa. 9 : 7; Luke 1 : 32). He will "*execute judgment and justice on earth,*" and "*shall be called* THE LORD OUR RIGHTEOUSNESS" (Jer. 23 : 5, 6). "*Out of Zion shall go forth the law, and the word of the Lord from Jerusalem*" (Isa. 2 : 3; Joel 3 : 16). There are many other testimonies, all foretelling the glorious Second Coming of our Lord and of His reign of righteousness upon earth. (See St. Peter's declaration recorded in Acts 3 : 20, 21.)

Bearing these facts in mind, let us be calm and confident in the knowledge of the Eternal Purpose, and "lift up our heads" and look beyond the deplorable evil of the present time to the all-inspiring vision of the coming of the Son of man in the image and glory of the Father with all His angels to establish His worldwide kingdom of righteousness on this earth.

CHAPTER V

PROMISES FULFILLED AND ISRAEL MANIFESTED

MANY today are still blind to the fact that Israel is to be found in the Anglo-Saxon-Celtic peoples, who answer to every detail of the Bible picture of Israel "in the latter days" (Christian dispensation). They *possess* what Israel was to possess, and they *are doing* what Israel was to do, although imperfectly. The British Commonwealth of Nations, with the United States of America, are without doubt the actual descendants of the "House of Israel," or the "Northern Kingdom of Israel," as distinct from the Southern Kingdom.

This is supported by history, ethnology, philology and heraldry, as well as by the clear teachings of Scripture.

We know the Divine destiny that Israel was commissioned to fulfil: that the Ten Tribes were taken captive into Assyria on account of their disobedience and idolatrous practices: that although punishment was to endure for some considerable time there was no question of their being cast off entirely by God.[1]

Esdras and Herodotus, two independent witnesses, tell us of their escape from captivity. In 2 Esdras 13: 40-46, we find an account of it, from which it is seen that the Ten Tribes left their exile and moved eastward across the Euphrates, beyond Armenia, to a place called Arsareth. This region was probably north-west of the Black Sea. Today there is a river called Sereth flowing through Moldavia. We can trace the wanderings of Israel across Europe to "the appointed place," their new settlement in the British Isles, firstly by what the prophets wrote of them, secondly by what the monuments record and traditions preserve, thirdly by the "way-marks" they left behind at various stages of their journeys, and lastly by the way they have fulfilled, unconsciously, what the Scriptures state concerning them and by the innumerable

[1] See Ezek. 11: 16; Jer. 18: 4-6; Hos. 2: 1-23; Isa. 54.

evidences of God's providence in their new situation, especially at the present time. When our identification with Israel is no longer doubted, and it is seen that the promises made to our fathers have been fulfilled, we shall then find that the words and passages in Scripture will be translated as meaning what they say. Meanwhile, it is remarkable that, although as a nation we may be unconscious of our origin and calling, nevertheless we assume the position of Israel not only in our Church Liturgy, our attitude towards the Bible and Sunday observance, but also in our missionary work and in many other ways.

NON-JEWISH FEATURES

There are some who believe that because we have not Jewish features we cannot, therefore, be Israel. But may we not discern the hand of Providence in thus affixing to the Jew only a peculiar type of countenance? Let it be remembered that Edomite, Syrian and other blood (Josephus, *Ant.* XIII, 9) was from time to time mingled with the Jewish after the return from the Babylonian captivity. David was "ruddy, and withal of a beautiful countenance and goodly to look upon." Esther was "fair and beautiful." (See *British-Israel Truth,* pp. 128, 155.)

It will be remembered that many of the Jews disobeyed God's command by intermarrying outside the Israel race. We read of the racial intermixture in Ezra 9 : 1, 2, and Nehemiah 13 : 23-25. And in Isaiah 3 : 8, 9, we are told that "the shew of their countenance doth witness against them."

NATIONAL BLINDNESS

In St. Paul's Epistle to the Romans, chapter 11, verse 25, we read: "*Blindness* in part is happened to Israel, until the fulness of the Gentiles be come in." The great spread of knowledge of our real identity in recent years is doubtless due to the fact that but a short time remains before "the fulness of the Gentiles be come in" and the

eyes of the blind will be opened. Meanwhile, do not let us forget the chastening of Israel by our Lord as recorded in Isaiah 42 : 19, 20 : "*Who is blind, but My servant?* or deaf, *as My messenger . . . ? Seeing many things, thou observest not; opening the ears, but he heareth not.*"

When the British people discover how faithful the Lord has been to His promises to Israel, they will turn to Him with one accord. The Bible will be treasured and read, and the sceptic will be led to see how true it is.

CHOSEN FOR SERVICE

It is well we should remember that the ancient people Israel were not chosen by God as an object of favouritism (Ezek. 36 : 22-24, 32; see also Isa. 48 : 9-11), but were chosen for *service*.

We find the Lord saying unto Moses : "For unto Me the children of Israel are servants" (Lev. 25 : 55; see also Isa. 41 : 9, and 43 : 10, 21).

God called Israel to convey, to all mankind, the blessings of peace and to promote His Kingdom on earth, saying : "Ye are My witnesses that I am God" (Isa. 43 : 12; 49 : 3).

The word "Israel" means "a Prince with God," "ruling with God." God placed His name upon them and commanded them not to "take it in vain." That they did take it in vain and lost it through their idolatrous practices is a matter of history : that they will again carry it to God's honour and service is perfectly clear from the Bible.

An interesting summary of Israel in the "latter days," and of the New Covenant, is given by the prophet Jeremiah (chap. 31 : 31-37). This should be read in conjunction with the terms of the said covenant as laid down in the Epistle to the Hebrews (8 : 8-12).

In St. Luke's Gospel, chapter 1, opening at verse 68, we find the Benedictus which we sing in our churches, beginning with the words, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people."

Our Lord Himself said unto a woman of Canaan: "I am not sent but unto the lost sheep of the house of Israel."

In His first commission to the twelve apostles Christ said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6).

It was only on completion of His earthly ministry, and after His resurrection, that He gave His Israel Church their commission to go to the Gentiles: "Go ye therefore, and teach all nations" (Matt. 28: 19).

After escaping from their captivity in Assyria it is evident that the Ten Tribes (less those individuals who had managed to evade capture and remain in Palestine) in the course of their wanderings westward occupied for some considerable time the regions north and south of the Black Sea. St. Peter addresses his first Epistle to these sojourners of the dispersion — "Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." These people are styled by Peter (see verse 9) "a chosen generation," "a royal priesthood," "an holy nation," "a peculiar people," agreeing with the very expressions applied to Israel at Sinai (Exod. 19: 4-6).

That Peter, in the passage quoted, was referring to Israelites is further evident from the words that follow in verse 10, for he quotes Hosea's predictions concerning Israel (see Hos. 1: 10; 2: 23).

St. James addressed his Epistle to the Twelve Tribes *"scattered abroad,"* and St. Peter to the *"strangers that were scattered."*

So we see that both these Epistles were written to the "dispersed." That this dispersion was known of by the Jews is plain from what we read in John 7: 35. For when Jesus said, "Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come," we find the Jews saying among themselves: "Whither will He go that we shall not find Him? Will He go unto the *dispersed* among the Gentiles and teach the Gentiles?"

THE APPOINTED PLACE

In connection with the promise of a perpetual throne to David there is also a promise of a place of safety for Israel—where she was to be planted and from which she was to move no more (2 Sam. 7 : 10-16).

The fact that both of these remarkable prophecies were given at the same time evidently shows some intimate connection between them. That this is so will be seen later.

The "appointed place" could not possibly have been Palestine, for the promise, through the prophet Nathan, was made to King David in Jerusalem, and it referred to some other place and a future time. To obtain enlightenment on the subject we must read the writings of the inspired prophets, and in so doing be careful to note the connection or association between the place called the "wilderness" and the "islands."

The word "wilderness," as defined by Gesenius in his Hebrew lexicon, signifies "an uninhabited plain country, fit for feeding flocks, *not desert,* a pasture." Or, as others define it, "tracts of virgin forest or fertile plain."

Four of the prophets speak of the "wilderness" as the place of blessing and restoration of Israel.

The prophet Hosea, after predicting Israel's deportation and bondage, tells of her repentance, of the Divine forgiveness and of the locality of her first restoration: "I will allure her and bring her *into the wilderness,* and speak comfortably unto her. . . . I will betroth thee unto Me for ever . . . and thou shalt know the Lord. . . . I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God" (Hos. 2 : 14, 23).

The prophet Jeremiah also speaks of the "wilderness" as the place where the escaped captives of Israel were to find "grace" and "rest."

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people.

Thus saith the Lord, The people which were left of the sword found grace in the *wilderness*; even Israel, when I went to cause him to rest" (Jer. 31 : 1, 2).

The prophet Ezekiel also foretold that God would deliver Israel from their oppressors, bring them *"into the wilderness"* and restore them once more to covenant blessings:

"I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . . and I will bring you *into the wilderness* of the people, and there will I plead with you face to face. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the *covenant*" (Ezek. 20 : 34-37).

The covenant mentioned here is evidently the New Covenant, and shows that Israel was to forsake idolatry and to become, in a national sense, Christianised.

The prophet Isaiah also refers to the *"wilderness,"* and associates it with *"islands"* when speaking of the fullness of Israel's first restoration (see chap. 42 : 10-12).

In Jeremiah 31 : 10, we find these words: "Hear the word of the Lord, O ye nations, and declare it *in the isles afar off*; and say, He that scattereth Israel will gather him, and keep him as a shepherd does his flock." Like Isaiah, he also connects the "wilderness" with the "islands," as we read in verse 11 of the same chapter already mentioned. Isaiah speaks of the "isles" or "islands" very frequently, and we find him addressing Israel thus: "Keep silence before Me, *O islands;* and let the people renew their strength" (41 : 1); "Listen, O isles, unto Me; and hearken, ye people, from far; thou art My servant, O Israel, in whom I will be glorified" (49, 1-3).

The "isles" are mentioned as being north and west of Palestine. In Hebrew there is no single word for north-west, and the idea has to be expressed by the words "north and west." The "islands" are also described as being "afar off," "beyond the sea," "in the end of the earth," and, again, in "the uttermost part of the earth,"

so cannot possibly apply to any islands in the Mediterranean. When all the evidence is taken together there can be no doubt that the British Isles was the "appointed place" and Ephraim-Israel the predominant tribe occupying them, as is shown by her colonial expansion and prominence in the world today.

The colonising efforts of the Anglo-Saxon people have resulted in a success denied to all other races.

They have *"spread abroad"* as foretold of Israel in the "latter days," i.e. "to the west, and to the east, and to the north, and to the south" (Gen. 28 : 4; see also Isa. 54 : 1-10).

They have occupied the "desolate heritages" (Isa. 49 : 8), i.e. uninhabited lands, unwanted lands, or lands made desolate by the heel of oppression. As a "maritime people" they have their place "in many waters" (Num. 24 : 7), likewise "blessings of the deep" (Gen. 49 : 25), and possess the "gates" or strategic points of the world (see Gen. 22 : 17).

We may go through history and consider all the empires that the world has known without finding such a thing as "a nation and a company of nations" as foretold in Genesis 35 : 11, until we come to the British Commonwealth of Nations today.

Again, in Genesis 48 : 19, we are told that Ephraim-Israel was to be "a multitude of nations," and Manasseh-Israel "a great people." The British people are a company of nations and the American people a great people.

Having shown the place appointed by God where Israel was to dwell in safety and move no more, we shall now see the manner in which this promise to David (see 2 Sam. 7 : 10) was carried out. Before relating the wanderings of the Ten Tribes across Europe after their escape from captivity in Assyria, the early colonisation of Israel will first be dealt with.

ISRAEL'S EARLY COLONISATION

It is best to consider the early migrations of Israel under two headings, in the order in which they occurred, viz.: (*a*) Before the exodus from Egypt, and (*b*) after the exodus and before the captivity.

(*a*) *Before the Exodus*

It will be remembered that when Jacob blessed his twelve sons before his death Judah was given the sceptre and Joseph the birthright blessings.

In Genesis 38 we read the description of the birth of Judah's twin sons, Zarah and Pharez, and the tying of the red cord about the wrist of Zarah. It shows Zarah to be entitled to the sceptre. It cannot have been recorded for any other purpose.

Zarah apparently left Egypt during Israel's sojourn there, and never entered Palestine.

Zarah had five sons, Calcol and Darda being two of them (1 Chron. 2: 6). No mention is made of these sons of Zarah in Genesis 46: 8-27, although the sons of Pharez (Zarah's twin brother) are given.

Darda (called by Josephus, Dardanus) is said to have left Egypt about 1800 B.C. and founded Troy. Calcol, it appears, started the Iberian migration, and became the founder of the Ulster Dalriadi.

About 1600 B.C. Danaus came from Egypt into Greece and founded the Israel colonies there. According to the early writers, the descendants of Danaus were known as the Danai, or Danoi, undoubtedly part of the tribe of Dan.

Euripides and Strabo tell us that Danaus, having arrived in Argos (Greece), made a law that those who had borne the name of Pelasgiotae (throughout Greece) "should be called Danai" (*Strabo* V, ii, 4). Compare this with Dan's asserting disposition as recorded in Judges 18: 25, 27-29; also Jacob's prophecy.

Bruce Hannay, in *European and Other Race Origins* (p. 73), dealing with the origin of the early Greeks, says:

"I have already proved the probable identity of the Danai with the northern or smaller division of the Beth-Sâkian tribe of Dan," and then goes on to show that the Dôrians, Iônians and Æolians were of Beth-Sâkian origin.

It is said that when the Greeks captured Troy, King Brutus the Trojan and grandson of Æneas, departed from it, bringing with him the inhabitants, with their wives and families, sailing through the Mediterranean and landing in Britain, or Albion.

This has now been confirmed by the discovery of prehistoric inscriptions of the Trojan type found in the rocks and monoliths of Britain. Brutus is reputed to have founded London, calling it New Troy.

(*b*) *After the Exodus and before the Captivity*

In these first migrations we notice that the colonising propensity was evidently one of the special gifts of the Hebrew race and that the tribe of Dan was undoubtedly the pioneer of Israel and showed themselves to be a great seafaring and colonising people.

The tribe of Dan first occupied a small stretch of land in the south of Palestine; they then obtained more near Laish, close to Tyre and Sidon. They changed the name of the city of Laish to that of Dan, thus carrying out Moses' instructions to set up "way-marks" wherever they went. The Danites intermingled so much with the Phœnicians that they are often indistinguishable.

There are some historians who go so far as to say that all the glory of Tyre and Sidon and every instance of so-called Phœnician colonising enterprise are due to the presence of Dan.

Bruce Hannay, referring to this Hebro-Phœnician association, says:[1] "The merchants, mariners, explorers, miners and colonists of those stirring days, and to whom the name Phœnicians has since been conventionally applied, were really a confederation consisting of (1) Hebrews of the tribes of Dan, Asher, and probably Zebûlun, (2) the Phœnicians proper, i.e. the *Kinahhi* or

[1] *European and Other Race Origins*, p. 21.

Kinahni, as they called themselves, or Zidonians, and (3) other Canaanites. . . . As mariners, explorers and colonists the Hebrews were unquestionably head and shoulders above their contemporaries. They were the Anglo-Saxons of the period, with a monopoly of the spirit of self-reliance and adventure."

At the time of Solomon we know that a large Hebrew colony existed in Iberia (Spain), and that it was from there that most of the early colonisation of the British Isles was effected.

In the south-west of Spain was Tarshish, another important Hebrew colony, and in 1 Kings 10: 22, we find that Solomon had, at sea, a navy of Tarshish.

Ezekiel, speaking of Tyre, said: "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead they traded in thy fairs" (Ezek. 27: 12).

King Solomon's fleet of Tarshish must have actively participated in this trade; and no doubt the bulk of the riches spoken of by Ezekiel were derived from the British Isles, which we know were once called Cassiterides, or the Tin Islands.

We also find the Hebrews and Phœnicians in Etruria and Bretti in Italy.

In his *History of England,* G. Macaulay Trevelyan speaks of the Iberians as being the early inhabitants of the British Isles, and says: "Cornwall, Wales and the Highlands of Scotland are inhabited by the oldest stocks; we call them, today, 'the Celtic fringe' of the island. But most of them are pre-Celtic, as also are the Irish"; and then goes on to say: "The trade of Britain with the Levant, or rather the Levant with Britain, is far older than the Celtic conquest."

Stone circles like Stonehenge we also know have been found in Spain and in other places along the Mediterranean.

Dan figures very conspicuously in Ireland, and we find the name in a number of places. In the annals of Ireland

it is stated: "The Danans were a highly civilised people, well skilled in architecture and other arts."

In Keating's *History of Ireland* they are spoken of as a people of great learning and wealth. Their first appearance in Ireland was about 1200 B.C. The Israelite settlement of Tuatha de Dannan was in Ulster. Later came the Milesians, so called from their leader, but better known as Scuit, Scot, or Scots. During their sojourn in Erin they merged to a certain extent with the inhabitants already there, and in the course of time, as is well known, the bulk of them, in a series of invasions, moved over from the north of Ireland into the west of what is now Scotland, which is named after them.

Professor Sullivan says: "The Tuatha de Dannan and the Milesians both belonged to the same race."

It is evident that the Danites must have travelled not only by the Mediterranean to Spain and then on to the British Isles, but also from Greece and the Black Sea across the Continent, making use of the rivers, as their "way-marks" show. Thus we see the name in the rivers Dan-ube, Dan-iester and also in the Dan-ish Archipelago.

Those who came immediately after the Iberians were called "Celts."

Professor Chadwick is of opinion that the Celts who came to Britain at various times, probably from Belgium, Holland and North-west Germany, were (like the Anglo-Saxons after them) practically one race.

Trevelyan in his *History of England* says: "At least two big waves of Celtic invasion can be distinguished: first, the Gaels or Goidels, still found in Ireland and Scotland, some of whom may have come over here as early as 600 B.C. Secondly, the Cymri and Brythons, still found in Wales; who these were will be seen later."

THE WANDERINGS OF ISRAEL AFTER CAPTIVITY

When the Assyrians destroyed Samaria and carried off Ten-Tribed Israel into captivity they took them to the high tablelands of Media and Armenia, at the head-

waters of the Tigris and Euphrates, the River Gozan and other rivers running into the Black and Caspian Seas. Their escape from the Assyrians has already been mentioned, and it is clear that in the sixth and seventh centuries B.C. the Israelites were on their way to the lands to which they were divinely led. Herodotus, speaking of the same date as that of Esdras, says: "The Scythians emerged from beyond the Euphrates, across the Armenian river Araxes." The account, therefore, given by Herodotus of the migration agrees with that of Esdras. The latter tells us: "They [the Israelites] entered into the Euphrates by the narrow passage of the river." And then they crossed the Araxes, as Herodotus says the Scythians did on coming into South Russia, the district occupied being called Scythia.

A great number of them went over the Caucasian Mountains into the south-east of Europe by what is known as the "Pass of Israel," and many crossed into the Crimea, where they and their descendants lived for some generations. These became known as the Khumri, hence Kymry, the Crimea where they settled.

The name of Beth-Khumri was given to the people of Ten-Tribed Israel by the Assyrians who took them captive. The name came from Omri, one of the kings of Israel, who built Samaria; and after him the Assyrians called all the Israelites. Beth-Khumri means the house of Omri, and we know, from inscriptions on obelisks, that both Shalmaneser and Tiglath Pileser spoke of the Israelites as Beth-Khumri, or Khumree.

Professor E. Odlum, in his book, *God's Covenant Man,* mentions "an old tablet which says: 'Sargon, king of Assyria, came up against the City of Samaria, and against the tribes of Beth-Kumri, and carried into captivity into Assyria 27,280 families.' Here we find the Israelites, called the house of Kumri, or Kymri, the ancestors of the Kymry of Grecian and Roman writers. They are the Cambrian or Kumryan Welsh of the present day; . . .

"Herodotus says that Khumri, or Kumry, who dwelt in the Crimean Peninsula in his day had come into that territory from Media; and he says that Media was not their original home or birthplace."

Professor G. Rawlinson, in his *History of Herodotus,* vol. III, p. 187, states: "The identity of the Cymry of Wales with Cimbri of the Romans seems worthy of being accepted as an historic fact upon the grounds stated by Niebuhr and Arnold."

In the Crimea a large number of Israelite tombstones were found, and the inscriptions thereon gave particulars showing that Israel crossed into Russia, also that some of the tribes or parts thereof had moved eastward and went as far as China.

Professor Odlum says: "The Crimea was called in olden times Taurica and Tauric Scythia. This would mean the Land of the Bull, or Bull Scythia."

From the time of their escape from captivity the Israelites passed under various names. We find the Grecian writers, especially Herodotus, calling them Scythians; they also called them Skuths, Khumri or Cimbri. These settled for generations about the Black and Caspian Seas, until they went westward.

The next important movement was that of the Sakai or Sacae, another branch of the Scythians.

Sharon Turner, the eminent historian, in his *History of the Anglo-Saxons,* traces the Anglo-Saxons back to their birthplace in a district which was one of the very places of Israel's captivity, and says: "Of the various Scythic nations which have been recorded, the *Sakai* or *Sacae* are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana and the most fertile part of Armenia, which from them derived the name of *Sakasina.*

Herodotus says that the Persians called the Scythians by the name of Sakai; and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons.

The Behistun Rock, discovered by Sir A. H. Layard and Sir H. Rawlinson, affords valuable evidence, as it proves that the Saka, Sakai and the Gimiri, or Khumri, are identical. This rock is situated near one of the branches of the River Gozan, one of the places where the Ten Tribes were carried as exiles.

Dr. Asahel Grant, in his work on the Nestorians, says: "No sooner is Armenia entered than we come to the river Engl, a town Angl, a mountain Sakh, all eloquently testifying to the passage by Lake Van of the Engls, or Anglo-Saxons."

"Angle" is of a Hebrew origin meaning "bull." The House of Joseph was always at the head of the Israelite kingdom of the Ten Tribes, and Joseph's crest was a bull.

"Saxon" is a compound word composed of "Sak" (meaning "Isaac") and "sen" (meaning "son"), so that Saxon means "the son of Isaac."

Professor E. Odlum says: "In the Crimea are the town of Sak and Lake Sak, which commemorate the occupancy for hundreds of years of these early Saxons on their way westward."

Sharon Turner says: "The Anglo-Saxons, Lowland Scottish, Normans and Danes have all sprung from that great fountain of the human race which we have distinguished by the terms of Scythia and Gothic." He places the time that the Scythians first made their appearance in Europe about the seventh and sixth centuries B.C.

"Gibbon says that 'Goth' was the Latin version of the (Grecian) Scythic name. Irish history shows clearly that the words Scythian and Goth are equated" (*Israel's Racial Origin and Migrations,* by Brig.-General W. H. Fasken, C.B., p. 89).[1]

Jordanes always speaks of the Scythae, Getae and Goths as one people.

Now we come to the great movement west and north,

[1] See also *British History Traced from Egypt and Palestine,* by Rev. L. G. A. Roberts, Com. R.N.

led by Odin. Professor Odlum states that "Odin was a Scythian or Gothic leader of an enormous multitude of Anglo-Saxon-Scyths, or Goths, from Asgard (Kiev), on the Dnieper (Danieper) in south-west Russia. They passed into north-west Germany and Scandinavia about A.D. 250." The great writer, M. Paul du Chaillu, quoting a Norse writer, says: "At this time the Asia men came from the east and settled in the northern lands. Their leader was called Odin." Odin marched first to the Baltic and then, turning westward, crossed the Vistula and the Oder and reached the Elbe.

After having settled his people in Saxony, Westphalia and Denmark, he crossed over to Sweden and Norway and conquered both countries.

So now we find lost Israel, after dwelling for centuries about the Black and Caspian Seas, transferred to the shores of the North Sea, from which places, in after ages, the Angles, Saxons, Jutes, Danes and Norsemen poured across the ocean into Great Britain and blended there with the Ancient Britons, their brethren, who had arrived before them, and thus produced one single nation, "all of one race."

Professor Huxley,[1] also Professor Freeman[2] and others, all agree that the Celts, Saxons, Jutes, Danes and Normans were all branches of the *"self-same stock"* or *"various tribes of the same stock."* This, then, is the story, as we read it from an historical standpoint, of a people who were the subject of divine prophecy. It is indeed a wonderful story, in which we see the Israelites under various names brought into such lines of forward movement as would place them just where the Lord meant them to be collected, according to His promise to David (2 Sam. 7 : 10).

[1] See *Critiques and Addresses* and *Racial Origins.*
[2] *The Origin of the English Nation.*

KINDRED PEOPLES

While the people of Israel as a body now form the modern British nation and her daughter nations, there are, nevertheless, detachments of the Israel stock to be found outside Anglo-Saxondom or the English-speaking world.

The Norwegians, Danes and Dutch are, no doubt, akin to us, as well as some of the inhabitants of Sweden. Also the little band of Icelanders who went to Iceland partly from Norway and partly from the northern extremities of the British Isles.

That these peoples should have a special place in our friendship is only natural. Our religious beliefs and political ideas are much alike. We are all lovers of freedom, liberty and justice. None of us want war, but seek to promote the friendship of nations to settle disputes by peaceful means.

CLOSER RAPPROCHEMENT IMMINENT

It is significant that of late years the smaller Powers mentioned have drawn closer to Britain (Ephraim-Israel), but a still closer *rapprochement* is imminent, seeing that the greater fulfilment of prophecy has yet to come, i.e. the final consolidation of the "whole House of Israel"; the unification of Judah; and the further unification of both into one.[1]

In addition to the Scandinavian countries mentioned, there are small bodies or fragments of Israel in many other places. The Bretons, or native Celtic population of Bretagne or Brittany, constitute one of these fragments, and the Basques and Gascons (called the Scots of France) are others.

God has promised Israel that though He "sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9 : 9).

[1] See *The Empire in Solution,* by Rev. W. P. Goard, LL.D.

CHAPTER VI

THE THRONE AND DYNASTY OF DAVID

As already stated, the promise of "the appointed place" (which was to be a sanctuary for Israel's safety) and the Davidic Covenant were given at the same time, thus showing a close connection between them.

The first promise has already been dealt with. The second one, concerning the house and dynasty of David, is now the subject of this chapter.

THE PERPETUITY OF THE THRONE AND DYNASTY

We read in 2 Samuel 7 : 16, that the Lord said unto David, through Nathan the prophet : *"Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever"* (see also 1 Chron. 17 : 10-14). This can only mean that the threefold honour of the Royal Seed, Throne and Kingdom was unconditionally conferred upon David in perpetuity.

In the announcement made by Nathan to the king the promise is not spoken of as a covenant, but that it was such—and also an unconditional one—is abundantly clear from the many Scripture references to it :

2 Chronicles 7 : 18 : "Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel."

2 Chronicles 13 : 5 : "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt."

Psalm 89. Practically the whole of this Psalm relates to the Davidic Covenant and God's wonderful power and faithfulness to the promises.

It will be remembered that when Jacob gave blessings to his twelve sons before his death (Gen. 49) he chose his two sons, Judah and Joseph, to receive blessings far above their brethren. On Joseph was conferred the birthright,

and on Judah the great Messianic promise and the sceptre. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (v. 10).

We thus see that Judah was elected as the regal tribe, and later on, from this tribe, the royal house or dynasty of David was elected to rule over Israel.

In Jeremiah 33 : 17, we read of the prophet Jeremiah saying: "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel."[1]

Again, in verses 20 and 21 : "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night. . . . Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne."

At the time of this prophecy Judah was about to go in captivity to Babylon, and about one hundred and thirty-three years had elapsed since Israel of the Ten-Tribe Kingdom had been taken into Assyria. So we see repeatedly that a literal, earthly and perpetual throne and kingdom were distinctly promised by God to David.

That this promise would not be annulled by the misconduct of David's successors is specifically stated in Psalm 89 : 29-37, wherein we are told that if these forsook the law or broke the statutes they would be punished, but the covenant God made with David would not be affected.

THE DOWNFALL OF THE DAVIDIC DYNASTY IN JERUSALEM

In 586 B.C. the city of Jerusalem was broken up, and the Judæan state collapsed. Nebuchadnezzar, after killing all the male children of Zedekiah, carried that king of Judah, blinded and in chains, to Babylon, where he

[1] It should be noticed that the "House of Israel" and not the "House of Judah" is mentioned. Jeremiah always distinguished between the two. (See 3: 18; 31: 31; 33: 14.)

died, thus overthrowing the throne of David in Palestine.

There are some who say that the Davidic Covenant found its fulfilment in our Saviour when He came to suffer and die for our redemption. This, however, is not correct, as shown by Dr. Llewellyn Thomas in his book, *God and My Birthright,* where he says: "He [our Saviour] came not then as the reigning Messiah of Israel. He did not take the sceptre and reign at all, much less 'reign over the house of Jacob for ever.' Nor was 'the throne of His father David' given to Him at that time. It will be remembered that when on one occasion the populace would have made Him king by force He absolutely refused to comply with their wishes. Moreover, the leaders of the nation absolutely rejected Him from being king over them: 'We have no king but Cæsar' was their loud affirmation. Our blessed Lord, while acknowledging to Pilate that He was a king, definitely stated that His Kingdom was not of that 'age,' implying that He would take the Kingdom in a future time. While here among men He Himself was under the bondage and rule of an alien empire, the Roman. This our Lord fully acknowledged in His reply to the question of paying tribute: 'Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' To say that the Lord Jesus is now the spiritual King over Israel is gloriously true, but this does not meet the terms of this covenant, which were literal, referring to literal kings of David's line in all generations."

We know that none of David's seed reigned over the house of Israel which was deported into Assyria and later passed into Europe. Those in Assyria certainly did abide many days without a prince, etc., as described in Hosea 3 : 4.

We have seen that King Zedekiah was blinded and taken into Babylon, where he died, and also that his sons were slain (Jer. 39 : 6, 7). The king, however, had two daughters whose lives were spared. They were not taken away into Babylon, but went with Jeremiah the prophet

and Baruch the scribe to Tahpanhes, in Egypt (Jer. 43 : 6, 7).

Let us now consider how the Davidic Covenant could have received fulfilment and what there is to guide us.

Firstly, it is obvious that as all the male heirs of the seed royal of Zedekiah were slain we must look for the carrying out of the covenant to one of these daughters of Zedekiah, the royal princesses of Judah. There are some who say that this is impossible, as in Jeremiah 33 : 17, it is stated that "David shall never want a *man* to sit upon the throne," and, again, in verse 21, that a "son" is mentioned. It should be remembered, however, that so far as the right of inheritance in Israel is concerned a female ranks exactly as a male. There is no difference. The Lord Himself settled the matter when the five daughters of Zelophehad appealed to Moses (Num. 27), urging that the portion of land which should have fallen to their father might be apportioned out amongst them. Israel is not under the Salic law.

In Psalm 89 : 3, 4, we read : "I have made a covenant with My chosen, I have sworn unto David My servant. Thy *seed* will I establish for ever, and build up thy throne to all generations."

Moreover, the Hebrew translated "man" is "ish," and may refer to either sex, as can be seen from several passages in Scripture (see Job 12 : 10; 14 : 12; 15 : 16; Psa. 39 : 11; 78 : 25).

So it cannot be justly asserted that the terms used in Jeremiah 33 excludes a female succession to the throne.

JEREMIAH'S COMMISSION

Jeremiah was the prophet of God who presided over the downfall of David's dynasty in Palestine, but his commission included also *its re-establishment* elsewhere. In the forefront of his prophecy we find recorded : "The word of the Lord came unto me, saying, Before I formed thee, I knew thee; and I ordained thee a prophet unto the nations. . . . See, I have this day set thee over

the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1 : 4-10).

A REMARKABLE RIDDLE AND PARABLE

concerning the succession to the throne of David is contained in Ezekiel 17. In this parable a great eagle comes to Lebanon and takes the highest branch of the Cedar; cropping off "his young twigs," carries "it into a land of traffic," and sets "it in a city of merchants."

The interpretation of this is given in verses 11-21. In verse 12 we read: "Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the King of Babylon is come to Jerusalem, and hath taken the king thereof, and princes thereof, and led them with him to Babylon."

THE TENDER TWIG

The parable is then continued in verses 22-24: "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a *tender one,* and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

The cedar, for which Lebanon was famed, was the symbol of royalty; and the answer to the whole riddle is evidently this: Whilst the king of Babylon is busy exterminating, as he thought, "the royal house of David," God at the same time is salving the royal house, and thus keeping His covenant with David. The "tender [*yonegeth,* Hebrew feminine] twig," then, must refer to one of King Zedekiah's daughters, who was to be taken to a high mountain and eminent in the mountain of the height of Israel.

THE EASTERN PRINCESS, TEA-TEPHI

It has already been shown that at the time of King Nebuchadnezzar an Israelitish colony existed in the British Isles; and that in the north of Ireland these colonists comprised some of the descendants of Zarah, the twin son of Judah, also settlers belonging to the tribe of Dan. So, under the circumstances, it is impossible to come to any other conclusion than that the royal princess of Judah, of the house of David, was taken to these "isles," or the "appointed place" where Israel was to dwell in safety. The words "high" and "eminent" in the parable no doubt refer to the throne of David, which certainly answers to that description; also, few will dispute the fact that the British Empire today is a "goodly cedar," under which "dwell all fowl of every wing; in the shadow of the branches thereof . . . they dwell."

Traditions and legends confirm this, for about 585 B.C. an eastern princess, by name Tea Tephi, accompanied by Ollam Fola (wonderful seer) and Baruch, a scribe, is said to have arrived on the coast of Ulster. They brought with them the Lia-fail, or "stone of destiny." Further, the Princess Tea Tephi married Eochaidh, the Heremon, or King of Ulster.

The eastern princess was, no doubt, one of King Zedekiah's daughters, who, with her sister and the prophet Jeremiah, went to Tahpanhes in Egypt (Jer. 43 : 6, 7). Thence, later on, they proceeded to Spain, as legend speaks of "the king's daughters from Egypt" being there. The younger, named Scotta, married Milesius, or Mileadh. From Spain the elder of the princesses arrived in Ulster with Jeremiah the prophet (Ollam Fola) and Baruch the scribe. That the prophet Jeremiah should have brought the royal princess of Judah to Ulster is only natural, when we remember the important commission entrusted to him. (See Jer. 1 : 4-10, previously mentioned.)

We learn from the *Annals of the Four Masters* that Ollam Fola was "celebrated in ancient history as a sage and legislator, eminent for learning, wisdom and excellent institutions; and his historic fame was recognised by placing his medallion, in *basso relievo,* with those of Moses and other great legislators on the interior of the dome of the Four Courts in Dublin." So we find that Heremon was the king and Ollam Fola the wise statesman and legislator. At Tara it is said there was "a fair place for the learned sort of the realm," denominated "Mur-Ollam-Ain," i.e. House of the Wise Men, or School of the Prophets.

King Zedekiah was descended from Pharez, the son of Judah, and Eochaidh, the Heremon, from Calcol, the son of Zarah (son of Judah). Therefore, by the marriage of Eochaidh with Tea Tephi, daughter of Zedekiah, the Pharez line and Zarah line of Judah were united after many years of separation. It is from this union that the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., in his book, *The Royal House of Britain, an Enduring Dynasty,* traces the descent of the Royal House of Windsor through the many kings of Scotland and Ireland. This is a highly instructive work, and details in full are given in genealogical tables. It was the late Rev. F. R. A. Glover who first began to investigate these remarkable facts, and published them in 1860. In referring to this truly "great man" and his immortal work, the Rev. W. M. H. Milner writes:[1] "This vindication of Mr. Glover's fair fame established the following points:

(1) The early presence of Dan in Ireland.
(2) The subsequent coming of the Hebrew Scots.
(3) The appearance amongst them of a Hebrew legislator in the sixth century B.C.
(4) His enforcement of the Laws of the Two Tables, commemorated in the name Tara.

[1] *The Royal House of Britain an Enduring Dynasty,* p. 5. See also *The Heritage of the Anglo-Saxon Race,* with a companion chart, by M. H. Gayer, O.B.E.

(5) His simultaneous institution of a Hebrew university.
(6) The marriage of the contemporaneous sovereign of Ireland to an Eastern, in fact a Hebrew, princess.
(7) His coronation on Jacob's Stone.
(8) The subsequent descent from that marriage of the Royal House of Britain. . . ."

The Rev. W. Pascoe Goard, in his book *The Documents of Daniel,* says: "It is an interesting and to-be-expected fact that the king list of Britain shows the House of David to have entered these islands at the time when the great Charter was granted to Nebuchadnezzar in Babylon. This is no new theory. It is a fact established by the genealogical tables of many of the ancient British and ancient Irish houses, and it is a fact attested to by the genealogy of the Royal House of Britain. The writer has had the privilege of examining three separate and distinct genealogical tables—one of a great Irish family, the Brazier-Creaghs, and several editions of the Royal House of Britain. These all show the establishment of Tea Tephi in Ireland, and the descent of their families from Heremon and Tea Tephi, as from approximately the time when Nebuchadnezzar was on the throne of Babylon."

THE STONE OF DESTINY

The Lia-fail, or "stone of destiny," which tradition tells us was brought to Ulster by Ollam Fola (the prophet Jeremiah), is believed to be the "stone" upon which Jacob laid his head at Luz and upon which he received the covenant; the stone which he consecrated as "God's house" at Bethel and gave to Joseph as the witness and title deeds to the promises of God that he should be heir to the world.

"Jacob's stone" was kept as most sacred and carried into Egypt. It accompanied Israel in their wanderings,

as evidenced by its much worn rings, and was eventually placed in the Temple. Considering his commission, Jeremiah would never have left Jerusalem without his title deeds, the sacred stone.

"This stone remained for a long time in the King of Ireland's palace of Taragh, whereon many kings and queens were crowned" (*Annals of Clonmacnoise*).

In the sixth century, when Fergus I went over to Scotland and conquered Argyll, he sent for the stone after his victory, and was crowned on it at Iona as King of Argyll (now Argyllshire).

In the tenth century it was transferred to Scone. Later Edward I removed it to Westminster, and had a special coronation chair made in which the stone reposed. Since then all our enthroned kings and queens have been crowned on it.

Dean Stanley, in his *Memorials of Westminster Abbey,* says: "The chief object of attraction to this day, to the innumerable visitors to the Abbey, is probably the ancient Irish monument of the Empire known as the 'Coronation Stone.' " He calls it a 'precious relic,' and says: "It is the one primeval monument which binds together the whole Empire," and adds: "The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations."

Truly, the British Coronation Stone, or Israel's Stone of Destiny, is a very precious relic for the reasons mentioned.

It is the Crown that links the free men of the British Commonwealth together. That unity, as His Majesty the King said at Ottawa on May 19, 1939, "finds expression today in the free association of nations enjoying common principles of government, a common attachment to the ideals of peace and freedom, and bound together by a common allegiance to the Crown."

Now in this solemn hour of trial we find our Empire in all its component parts united as never before. To quote Mr. Churchill: "From the poorest Colony to the

most powerful Dominion the great maxim held, 'When the King declares war the Empire is at war.' The darkest moment came, but no one flinched. Was there one cry of doubt, pain or terror? No. Darkness was turned into light, and into a light which will never fade away."

Never has the true metal shone more brightly in the determination to fulfil to the end the responsible task of freeing the world from modern slavery and brutal aggression. Whether as fighting-men in the battles of land, sea and air, or as civilians carrying on their tasks under the fire of a ruthless enemy, the people of the British Commonwealth have gladly accepted without bitterness the part of the champions of freedom. Verily it can be said that the Divine Destiny of the British throne and people is being fulfilled in a way that only the blind can fail to see.

Let us not forget these things, or fail to give humble and hearty thanks to Almighty God for the wonderful way He has led our nation, and for the gracious and manifold blessings bestowed upon us in spite of our many lapses.

CHAPTER VII

BRITAIN'S GLORIOUS MISSION

"Trust in the Lord and do good" (Psalm 37 : 3).

We have seen that Israel in the "latter days" was to be characterised by vast population and great possessions, by her greatness as a nation and a company of nations, as well as by other distinguishing features.

"A nation and a company of nations" (Gen. 35 : 11). As already mentioned, there is only one nation in the world today that answers to this description, namely, the British Commonwealth of Nations. Never before in the world's history has there been such a thing as free and equal nations within a great commonwealth, bound only to the Mother Country by the silken cord of loyalty to the throne.

A separate kindred—"great people" (Gen. 48 : 19). The United States of America, our former colony, completes this aspect of the national picture, and reveals that great people as Manasseh.

Multitudinous (Gen. 22 : 17). The blessing of multiplicity was the pre-eminent characteristic of the birthright conveyed by Jacob (Israel) to Ephraim's and Manasseh's descendants, i.e. to the "house of Joseph."

About the time of the Reformation the British section of the Celto-Saxon people was quite a small number; now the British and American sections of this race, taken together, number over a hundred and sixty millions. Under the united Anglo-Saxon flags there are about six hundred and fifty million people, or a third of the human race.

THE WONDROUS EMPIRE

The expansion of Britain and the wonderful growth of the British Empire is certainly the greatest phenomenon of its kind ever known, and can only be explained in one way, i.e. that it is all God's planning and done by Him for a special purpose. The area of this unique

Empire is nearly a quarter of the land surface of the globe, and its population quite a quarter of the human race.

It is seven times as large as the old Roman Empire, and its Dominions, Colonies and islands are found on every continent and in every sea.

Owing to the amazing work which God has wrought for us, the British Empire has grown to such colossal proportions which no previous empire in the history of the world has ever attained. That *"He hath not so dealt with any nation"* (Psa. 147 : 20) is as true of Israel today as in olden times. Let us then, as a writer in the *National Message* said,[1] "give thanks to Almighty God for His guiding hand throughout all the years of the Empire's growth and for the ties of kinship which bind our country, Dominions and Colonies together, and take consolation and hope in these anxious days from the realisation that the Empire, together with her great ally, the United States of America, as the leaders of the Israel nations, are preparing the way by their crusade against the aggressor nations, for that glorious day when God's Kingdom of righteousness and peace shall be established on the earth."

The phenomenal expansion began at the end of the eighteenth century, a period that witnessed the beginnings of England's greatness.

It should be noted that this epoch corresponds with the termination of the agelong ("seven times") chastisement of the House of Israel previously mentioned.

Our destiny in the world is no small one; we are peopling great tracts of the earth and carrying thither our language and our customs. In the past our ancestors have been the pioneers of political institutions, and our system of government is the British ideal of justice, and of loyalty to a monarchy which we honour, love and cherish.

For years, in spite of some mistakes and backslidings,

[1] Empire Day, May 24, 1944.

the British Empire has been educating its non-European peoples, and carrying freedom, civilisation, justice, good government and the light of Christianity to the dark places of the earth.

THE REFORMATION AND THE BIBLE

Let us not forget that the source of the strength of the great revival known as the Reformation was the Bible, the inspired Word of God. It is a trite but very true saying, "The Bible is the secret of England's greatness." It so directed the imagination, so influenced the heart, so moulded the character of people, that its whole subsequent history is affected by it.

"No greater moral change," says John Richard Green, "ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." From then onwards it became woven into the life of all that is best and noblest in England's history.

A further result of this evangelical revival was the formation of missionary societies, which were destined to become powerful agencies in world evangelisation.

A WITNESS PEOPLE

In Isaiah 43 Israel is spoken of as God's servant whom He has chosen, and *"His witnesses"* to the world that He is God. In verse 21 we read: *"This people have I formed for Myself;; they shall show forth My praise."*

The statistics of the missionary societies in Great Britain (Ephraim-Israel) and in the United States of America (Manasseh) show that the efforts being made by the Anglo-Saxon race to carry the Scriptures of truth to the unenlightened heathen are more than all the other nations combined. That mighty instrument for good, the British and Foreign Bible Society, has helped to spread God's message in over 760 languages and dialects.

KEEPING THE SABBATH

One of the "signs" for our guidance is the fact that the keeping of the Sabbath was to be a *sign* between the Lord and Israel. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual Covenant*. It is a sign between Me and the children of Israel for ever" (Exod. 31 : 16, 17; see also Ezek. 20 : 20).

Great Britain and the U.S.A. are the only nations with a Sabbath Day Observance Act on their statute books, and the conditions thereof do not exist in any country where the "Continental Sunday" reigns.

It is the "English Sunday" which has helped so vastly to make the British Empire what it is today. Let us ensure that no evil influences are ever permitted to impair the sacred character of the "Sabbath Day" (see Isa. 58 : 13, 14), this bulwark of our nation.

A SERVANT NATION

Love, humility and service are the marks of greatness. We are a *servant nation,* and although possessed of power and wealth repudiate the "master-men" or *Herrenvolk* theory which has led the world into war and flooded it with misery upon misery. As lovers of peace we endeavour to be peacemakers, and when driven to draw the sword it is, as Claud d'Eresby Coffin says,[1] "the avenging sword of justice wielded that those who take the sword of aggression may perish."

We read in Jeremiah 51 : 20, that Israel was to be the Lord's "battle axe and weapons of war," and by her nations were to be broken. In applying this to Britain we recall to mind Philip of Spain and the destruction of his "Invincible Armada" in 1588, the Napoleonic Wars ending in Waterloo in 1815, and the last Great War, 1914-1918.

In the present conflict, the greatest one in history,

[1] *Brass Tacks,* p. 30.

Britain as usual figures as the bastion of world defence for freedom, and although the struggle is not yet over it is plainly evident that Hitler and his remaining Axis supporters of aggression and tyranny are fast being disillusioned in respect to their nefarious schemes for world domination and the enslavement of mankind.

Although our calling is a high and holy one, there is no place for foolish pride or self-satisfaction, seeing that as a race we have been exalted by the covenant-keeping Jehovah and granted special favours and privileges simply to enable us to carry out certain responsibilities and to fulfil His purposes, not for our benefit alone, but for the good of all mankind.

Speaking about the nations of the Commonwealth and "Imperial Unity," the *English Churchman* (27.4.1944) said: "One great fact cannot be overlooked in the consideration of the interests of our Empire, and that is the fact of the marvellous overruling Providence which, in spite of many national shortcomings, has blessed the British race. It is the God of our fathers and our God to whom alone the praise for present greatness and future promise can be ascribed. To Him be all the glory."

A very high honour has undoubtedly been conferred upon us, and as Mr. H. A. Evan Hopkins recently said in an interesting pamphlet[1] on the present war, "We are challenged to be worthy of this honour. Is our nation, is our political life, is our social life, is our private, personal life, such as God can approve, and use for His purposes?

"When the bells of victory ring out will our religious zeal die away with the echo? When the problems of peace begin to face us, are we sufficiently aware of God's call to be ready to face them? We must be grateful and worthy and ready. And we can be if we dedicate not only our national life, but our own individual hearts and homes to Him, asking His forgiveness for our blindness, forgetfulness and sin, and praying Him to make us fit for the purposes for which He has so wonderfully pre-

[1] *The Miracle of Britain's Survival*, p. 15.

served us." Those faithful exhortations to obedience, addressed by Moses to the Israelites of old in respect to the commandments, statutes and judgments,[1] have a living and potent message for our time. "Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations . . ." (Deut. 4 : 6).

If we are to fulfil the role required of us and provide an inspiration to the nations of the world, then we must "elevate our minds," as Edmund Burke once said, "to the greatness of the trust to which the order of providence has called us," and "be strong in the Lord and in the power of His might" (Eph. 6 : 10).

THE CALL TO YOUTH

His Majesty the King, in a message to Lord Elton, Chairman of the Empire Youth Sunday Committee, said: "At this crucial period in the fifth year of the war, Empire Youth Sunday comes to remind the younger generation, in whose hands must lie so much of the ultimate shaping of the post-war world, of the great ideals which have sustained this Empire in past trials, and which we would hand on through them to our children's children. . . ."

The youth of all walks of life should be brought to realise the importance of our stewardship and what is required of us as a nation. They should be taught to remember always, and to trust in, the God of our fathers, who from generation to generation has watched over us in love, and made us a commonwealth of nations, bound together in one great empire, for the purpose of preparing His Kingdom upon earth.

They should be instructed that the history of the English Bible "is interwoven with national history of freedom and independence and personal religion. Therefore it is to us of the Anglo-Saxon race not only the Word of God, but also and essentially our National Book."[2]

[1] See Deut. 4 (1-41) and 5.
[2] *How We Got Our Bible*, by Rev. J. Paterson Smyth, p. 152.

and should be regarded as the most priceless possession we have.

Let them study the great pioneer work done by our illustrious and adventurous ancestors, and recognise the necessity, now, of an empire not only rejuvenated on the material plane, but enlivened by a spiritual renewal.

Let them see that what is needed today is a united empire dedicated to the glory of God and consecrated to the service of all mankind.

That our call is not to world-rule, but to world-service.

KNOWLEDGE OF THE EMPIRE AND ITS PURPOSE

A writer in a letter to *The Times* (1.5.44) very rightly said: "If the British Empire is to play the most effective part in the years to come, it would seem fundamental that it should be better known and understood from within. . . ."

He suggests that every new teacher in our State schools should spend one year of his training course at a university in the Dominions, and that an interchange plan for training of teachers would doubtless be welcomed.

"Empire teaching" is certainly most essential, and there should be some obligation upon the teachers to instruct the pupils correctly about the glorious heritage we possess through the free association of the countries comprising the British Empire. Our Empire is a unique phenomenon, and one which Lord Elton declared "we have never understood." Again, in the course of an address given last Empire Youth Sunday, he said: "Surely in all humility they might say that God would not have permitted the British Empire to reach its present stature if He had not had some purpose with it for good."

In 1940 Mr. Churchill exhorted us to bear "ourselves humbly before God, but conscious that we serve an unfolding purpose"; in 1941, addressing the Senate and House of Representatives in Washington, he averred: "He must indeed have a blind soul who cannot see that

some great purpose and design is being worked out here below of which we have the honour to be faithful servants"; and in the recent debate on Imperial affairs in the House of Commons, when reviewing the crisis of 1914 and 1939, he bore testimony to the miraculous working out of that design.

THE MIRACLE OF EMPIRE UNITY

The four Prime Ministers ended their historic Conference in London with the issue of a declaration clearly indicating the wonderful unity and coherence of the widely separated portions of the British Empire and the high aims which animate the signatories in the determined prosecution of the war against tyranny and aggression. In the forefront of their declaration the Premiers gave expressions of thankfulness for deliverance from the worst perils of the long and terrible struggle.

During the last four years there is no doubt that deliverance stands out as a prominent feature. Those who believe in British-Israel identity, and in the literal fulfilment of the various Scriptural promises to Israel, are in this hour of historic crisis comforted beyond measure by the assurance which such belief and knowledge imparts. British-Israel truth does undoubtedly throw light on very many things hitherto obscure. Let the Anglo-Saxon people once discover wherein our true greatness lies, and the nature of the task entrusted to us, then if we conduct our national activities in harmony with this we shall, with the help of God, achieve the high purpose for which we are called and thus fulfil our glorious mission.

CHAPTER VIII

THE KINGDOM OF GOD

"Thy Kingdom come, O God;
Thy rule, O Christ, begin."

THE Gospel of the Kingdom is the one and only cure for the ills of the world today. No civilisation can give the peace, brotherhood and happiness desired unless it is animated by spiritual ideals and puts the ideal of the Kingdom of God first.

All our planning must of necessity be in accord with the laws of the Creator. Wherefore we are told to *"seek first the kingdom of God, and His righteousness; and all these things shall be added unto you"* (Matt. 6 : 33). This postulates a childlike simplicity and humbleness (Matt. 18 : 3), together with a change of heart and complete surrender of our will to the Will of God (John 3 : 3).

Until we have the spirit of the Kingdom of God *within ourselves* it is impossible for the progressive development of the Kingdom, *among and around us*, to come to full fruition. The Kingdom must be within before it can become manifest without.

The Kingdom of God is a state of right relationships all round, and any plans for the amelioration of the world's present ills must of necessity be based upon this sovereign idea, otherwise they are doomed to failure. When we speak of "the Kingdom of God" we have to remember that it has a dual aspect. It has a spiritual sphere, and it has a temporal sphere, united by God Himself. *First*, there is the Spiritual Kingdom of God within ourselves, namely, the Kingdom of God and His righteousness, which we are told to seek first. *Secondly*, there is the Literal Kingdom of God on earth. "Thy Kingdom come" we can intelligently pray only if we remember that it is to be on earth where God's *Will* is also to be done, and His *Name* duly hallowed. It has, however, been claimed by some that the Kingdom of

God is purely a spiritual kingdom, because Christ said, *"My Kingdom is not of this world"* (John 18: 36). When, however, the Greek text in this passage is studied it shows that the word translated "world" is *"kosmos,"* which means "order, arrangement, world system," and the Greek proposition here is *"ek"* (Latin *"ex"*), meaning "out of." Christ, who was standing before Pilate, clearly wished it to be understood that His Kingdom did not arise out of the Roman world-order or system.

In the Greek language there are several words which are translated "world," and another, *"aion,"* which means "age." "Lo, I am with you alway," Jesus said, "even unto the end of the world" ("of the age") (Matt. 28: 20).

Some would spiritualise the Kingdom by these words of Christ addressed to the Pharisees: *"The Kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there, for behold, the Kingdom of God is within you"* (Luke 17: 21). As the Rev. Alban Heath points out in his enlightening book, *The Kingdom of God on Earth*: "There has been much discussion on the precise meaning of the Greek preposition *'entos.'* In the Authorised Version it is translated 'within,' but the margin gives 'among.' The Revised Version retains 'within you' in the text, but gives a marginal note: 'or, in the midst of you.' We find the same in the Scofield Reference Bible, where in a footnote (see p. 1100) we read: 'Gr. *'entos'*, 'in the midst.' It could not be said of a self-righteous, Christ-rejecting Pharisee that the Kingdom of God, as to its spiritual content, was within him . . . the Kingdom was actually 'in the midst' of the Pharisees in the persons of the King and His disciples. Ultimately the Kingdom of heaven will come, with outward show. (See verse 24.)"

The term "Kingdom of God" can mean no other than the domain over which God exercises rule as King; moreover, it connotes a number of individuals sustaining a personal relationship to one another and their Head.

THE KINGDOM IN THE OLD TESTAMENT

If we are to understand the meaning of the Kingdom of God we must begin, as one writer recently remarked, "where God begins—in the Old Testament, where the Kingdom principles are first formulated."[1]

It is evident that God was working toward His Kingdom when He chose Abraham, Isaac and Jacob and entered into covenant relationship with them concerning His people, their country and the kingdom. After four hundred years in Egypt the descendants of the twelve sons of Jacob, or Israel, came to Mount Sinai. There at Sinai God organised Israel into His Kingdom. In Exodus 19: 5, 6, He said: *"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation."*

It is obvious that the Israel Kingdom, set up by God at Sinai, differed entirely from any ordinary kingdom. Moses was directed to do everything according to the pattern shown him on the Mount. As God enacted laws for the nation's guidance, so He issued His decrees and ordinances for the religious and spiritual activities of the people. It was not only a monarchy, but an absolute one. The King, though invisible, was supreme. Even after the institution of the kings of Israel God still regarded the kingdom as His. It still remained a theocracy; the king was only His vicegerent. The people still regarded God as their King (Zeph. 3: 15, etc.). They spoke of their throne as the throne of God, of their kingdom as God's kingdom, and of their king as "the Lord's anointed" (1 Chron. 28: 5; 29: 11, 23; 1 Sam. 12: 3; 24: 10). This is the throne that the Lord God will eventually give unto His Son (Luke 1: 32, 33).

Thus in the glorious light of Divine prophecy are we,

[1] *The Gospel of the Kingdom: Phases and Phrases,* by J. Henry Clyde, p. 4.

God's Israel, moving to the ultimate unfolding of the destiny ordained for us, and for the world, from the foundation thereof.

As the Great Plan is revealed to us it is utterly unthinkable that there can possibly be any break, suspension or deviation in the execution of it; or that the Kingdom of God on earth should be formed without Israel constituting its household and taking a very active part in its preparation and establishment.

The second chapter of Daniel throws a great light on the "Kingdom." It is a wonderful chapter, and in it not only is the succession of empires foretold, but we also see that the God of heaven would set up a kingdom which would never be destroyed.

In the second year of the reign of Nebuchadnezzar, King of Babylon, 603 B.C., we are told that he had a dream which he could not remember, but which was revealed to Daniel, who, interpreting it to the king, said: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

He then informed him of his dream, and described the image he had seen:

(1) Head of gold.
(2) Breast and arms of silver.
(3) Belly and thighs of brass.
(4) Legs of iron and feet of iron and clay.

He also told of the stone, cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces, so that the image was broken and the pieces carried away by the wind. Finally, the stone that smote the image became a great mountain, and filled the whole earth. Daniel then interpreted the dream, and told Nebuchadnezzar that he was the head of gold, representing Babylon; to be followed by a second but inferior empire, which, again, was to be followed by a third empire.

These two we know from history, and also from the later visions of Daniel recorded in chapter 8:, 20, 21, to be the Medo-Persian and Grecian Empires. The last, or fourth, which was as strong as iron, history has shown to be the Roman Empire.

There is remarkable concord and agreement in the prophecies of Daniel. In the vision of the Four Great Beasts, which was given to the prophet some fifty years after that of the Great Image, the same Four Kingdoms are presented under another aspect (Dan. 7). The issue is the same: the establishment of the Kingdom of God on earth. In verses 13 and 14 we are told that "one like the Son of man came to the Ancient of days," and was advanced to a kingdom, which shall prevail over all other kingdoms, and become universal. In verse 24 of the same chapter we learn that the Fourth Kingdom (Rome) was to be divided into ten kingdoms, and history shows that this actually happened. We now come back to Daniel 2 and the prophecy concerning the contemporary kingdom (see vv. 44, 45).

"In the days of these *kings* shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall *not be left to other people,* but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

We see from verse 28 of the chapter quoted that the complete fulfilment of the dream was to be in the "latter days," viz. the Gospel Dispensation—the time between our Lord's first and second coming. There is very little doubt as to what the contemporary, or stone, kingdom signifies. It is the Kingdom of God on earth, and, as

beforementioned God has chosen a people to prepare this kingdom.

We read that it was to be in the days of *these kings* when the kingdom was to be set up, viz., in the days of Nebuchadnezzar and his successors, Medo-Persia, Greece and Rome. Therefore it could not be the Church or any spiritual kingdom in heaven.

The Church of Christ did not come into existence until three of these empires had passed away, and consequently could not have been instrumental in breaking the image to pieces. Moreover, Daniel says: "It shall not be left to other people" (verse 44), thereby implying that it was given, in the first instance, to some *particular people* or nation; and does not pass, as does the Babylonian succession, from one nation to another.

As regards verses 34 and 35: All are agreed that the words "Cut out without hands" (verse 34) refer to the non-human origin of the power foreshadowed, and since the stone is to fill "the whole earth" (verse 35), the stone and the kingdom set up by God must be one and the same thing.

It is clear that the kingdom of the mountain to stand "for ever" (verses 44, 45) cannot refer to the person of Christ, for He is to reign over it with His saints. Although in several passages of Scripture Christ is figuratively revealed as the "stone," yet in the verses quoted it is evident that the word "stone" does not refer to His person so much as to the kingdom that the God of heaven was to set up in Him and by Him. Furthermore, we have Addressing the Jews, He said: "The Kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 43, 44)—from our Lord's own testimony in regard to the matter. which it is clear that the "stone kingdom" has a *national basis*, and, moreover, was capable of transference from one people to another.

We have seen that before Nebuchadnezzar there was an Israelitish colony in existence in the British Isles, and also that the dynasty and kingdom of David was planted there, at about the time when Daniel informed Nebuchadnezzar that the God of heaven would set up a kingdom which would never be destroyed.

It is known from history that the kingdom of Israel-Britain did, through the ages, contribute to the dissolution of the kingdoms symbolised by the "great image" of Nebuchadnezzar's dream; first in the period of Israel's "break-away from captivity" and subsequent "wanderings in various guises and divers names," and, secondly, after reaching the British Isles.

Since the Roman Empire fell, and was succeeded by European continental Powers, which were represented in Nebuchadnezzar's dream of the image by the feet, part iron and part clay, there have been several attempts against the "stone kingdom," but none has prospered.

"This precious stone set in a silver sea," as Shakespeare describes it. We are told in the interpretation of Nebuchadnezzar's dream the stone that smote the image would become a great mountain and fill the whole earth.

From the time of the "setting up" of the stone kingdom it has, according to Divine plan, been steadily increasing in size; and will, no doubt, as time goes on, be considerably augmented by other nations becoming affiliated to it; until finally it will become, as we are told, a great mountain and fill the whole earth. This, however, will not be until the coming of the Great King to reign, and when the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Lord Halifax, in an address given to the Pilgrims of the U.S.A. on March 25, 1941, said: "The British Commonwealth, which, by the quality of its resolution, is the bastion of world defence today, might well by its geographical dispersion become the bridge of greater world unity tomorrow" (*The Scotsman,* 26.3.41).

The Earl of Selbourne, speaking in the House of Lords

on June 4, 1942, concerning the preparatory work of post-war settlement, said: "The question also arose of how the British Empire was going to stand the test and function in future. It was, in fact, a League of Nations. Much was heard about federation, but would it not be wiser to see whether some organic development of the British Empire itself was not possible?" (*The Times*, 5.6.42). In reply to this, it can be said that Anglo-Saxondom is a civilisation especially created to serve as a nucleus around which all other civilisations may unite in free and full development, for the furtherance of God's Kingdom on earth, which alone can bring peace and happiness to the world.

THE KINGDOM IN THE NEW TESTAMENT

Again and again, as we follow the progressive stages of God's great plan for the restoration of fallen humanity and the establishment of His kingdom on earth, we find His never-ceasing love for mankind manifested, until finally the greatest manifestation of all is given in that great central truth—the Incarnation.

"The Word was made flesh and dwelt among us," is how St. John sums up the spiritual significance of the birth of Jesus Christ. "They shall call His name Emmanuel, which, being interpreted is, God with us."

The name "Jesus" we know was given to our Saviour to indicate the great work which He had come to accomplish—"Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1: 21, 23).

We are further told that He was to be the glory of His people Israel, and "a light to lighten the Gentiles" (Luke 2: 32). He manifested Himself in that blessed title: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8: 12).

The Kingship of Jesus Christ is given in the words addressed to Mary by the Angel Gabriel: "He shall be great, and shall be called the Son of the Highest: and

the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1: 32, 33).

The angel's annunciation to Joseph was of Jesus the Saviour (Matt. 1: 20-23). Gabriel's annunciation to Mary was of Jesus, the King, who should sit on the throne of His father David.

The glorious gospel of the Lord Jesus Christ consists of two phases interwoven one with another, i.e. the Gospel of the Kingdom, and the Gospel of Salvation.

In Scofield's Reference Bible there is the following note: "The Gospel of the Kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7: 16, and refs.), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be king, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs" (p. 1343).

The Gospel of Salvation is spiritual, having reference to eternal life, and is preached to all: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved" (Mark 16: 15, 16).

Our Lord commenced His ministry with the message of the "Kingdom," and continued to teach this until towards the end of that ministry. He said: "I must preach the Kingdom of God . . . for therefore am I sent" (Luke 4: 43). The Kingdom truth is the basic teaching of His parables. After the Resurrection His disciples asked Him "if he would at this time restore the Kingdom to Israel." Thus we see that the greater part of our Lord's ministry was given up to the teaching of the Gospel of the Kingdom. In the great prophecy recorded in Matthew 24: 14, we find our Lord saying: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We see, then, from this that when the witness has been declared the end will come. By the "end" is meant not the passing or destruction of the world or the inhabited earth, but the completion of the present age or dispensation, when our Lord will return triumphant to take over the throne of His father David and with His followers to rule over the House of Jacob for ever. It is in no figurative or spiritual sense that Christ is to occupy David's throne. He will be a King on that throne in the place where it was formerly established, and for the purpose for which David occupied it, when "all nations shall serve Him" and "the whole earth be filled with His glory." David reigned (2 Sam. 8 : 15); Christ will reign (Isa. 32 : 1; Rev. 11 : 15). David executed justice and judgment (1 Chron. 18 : 14); Christ will execute justice and judgment in the land (Jer. 33 : 15).

There is an urgent need for a speedy awakening to real spiritual values. Nothing is more vital and necessary to the work which we as a nation are called upon to do, than the acceptance of the message of the Kingdom together with a full realisation of the literal, actual, historical and prophetical accuracy of all Scripture.

THE KINGDOM AND THE CHURCH

The statement so often made that the Church is the Kingdom of God is most misleading. Dr. Mercer, Bishop of Tasmania, writing on this subject, said:[1] "There are still far too many who treat 'the church' and 'the Kingdom' as convertible terms," and then goes on to say: "It remains for modern criticism to examine afresh our Lord's own teaching, to clear it of preconception and to make it plain that the Scriptural Kingdom of God is a majestic, all-embracing conception, consisting of many parts, of which the Church is one."

The Kingdom of God, as already stated, is "both

[1] Rev. Hector McTurk, M.A., in *The South African Covenant Message, February* 1939.

material and spiritual."[1] It is neither a material state divorced from the Church, nor is it purely a spiritual condition resulting from a confession of faith, divorced from all material contacts. "A kingdom" in the ordinary meaning of the term, is that ruled over by a king, and has a territory, a people and a constitution. A kingdom cannot exist without these four constituent parts.

The kingdom functions administratively; its work is to keep judgment and to do justice. In doing this it will show forth the fruits of righteous administration, establishing equity, mercy and peace.

The Church is the priesthood of the kingdom, and is composed of members whose duty it is to show forth the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, etc. Among the members of the Church *we find the heirs of the kingdom,* in probation for coming exaltation when our Lord takes over the kingdom and establishes it.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7 : 21).

ISRAEL AND THE CHURCH

The non-belief in a literal Israel and the claiming for the Church the earthly blessings promised to a nation have wrought, as one writer remarks,[2] "confusion of thought from which there would seem to be no possibility of escape. In fact, there *is* no escape, except by an honest return to, and sincere belief in, the unambiguous language of God's Word."

Writing on the same subject, the late Dr. J. C. Ryle, Bishop of Liverpool, said :[3] "I protest against the habit of allegorising plain sayings of the Word of God concerning the future history of the nation Israel and

[1] See *The Mystery of the Kingdom of God,* by R. Llewelyn Williams, p. 17.
[2] *The Unfolding of the Ages,* by Ford C. Ottman, p. 180.
[3] *Coming Events and Present Duties.*

explaining away the fullness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences." The error would appear to have originated in assuming that God has temporarily put aside His elect people Israel, and for the time stayed His great covenant promises. There is nothing, however, in the Old Testament to support this theory, which, moreover, is contrary to the Abrahamic Covenant and God's words to Abraham.

Apart from the numerous prophecies relating to the restoration of Israel,[1] St. Paul, in his Epistle to the Romans, makes the whole matter perfectly clear. In chapter 11 : 1, he asks the pungent question: "Hath God cast away His people?" and the reply is "God forbid"; and then under the figure of a "good olive tree" (the olive tree of Israel), the "root" of which was Abraham, the father of the faithful, he tells us that certain branches were broken off because of unbelief, and other branches grafted in. These new branches, he says, were "out of the wild olive tree," and represent those Gentiles who, being true believers, have by faith become partakers of Israel's religious privileges.

The apostle warns the Gentile grafts that if "some" of the original unbelieving branches were broken off these Gentile grafts were not to boast as though the natural branches were broken off to make room for them (the grafted branches), because the natural branches were broken off through unbelief, and the Gentile branches were grafted in by faith.

Hence the warning that the same unbelief would lead to the same cutting off (verses 17-22).

Yea (the whole argument concludes), how much more shall the natural branches of Israel, broken off, be grafted in again "if they abide not in unbelief"? (verses 23, 24).

It is clear that Romans 9 and 11 were written to

[1] See Ezek. 36 (24-38) and 37 (the "dry bones" vision).

instruct them and us as to the relationship of the "wild olive branches" to the branches of the parent stock.

There can be no doubt that St. Paul looked for the fulfilment of the promises regarding the restoration of Israel—"my kinsmen according to the flesh"—to their position of world leadership and world service; but he knew, and made it plain in his teaching, that before this could take place his kinsmen would have to believe in the Lord Jesus Christ; believers are the righteous. That fleshly descent from Abraham did not of itself constitute accepted Israeliteship—that it required Abraham's faith as well as Abraham's blood. There is nothing in Scripture to show that the Church now inherits the distinctive promises made to Israel. The members of Christ's body (the Church) are of the heavenly seed of Abraham (Gen. 15 : 5, 6; Gal. 3 : 29), and partake of the spiritual blessings of the Abrahamic Covenant (Gen. 15 : 18); but Israel, as a nation, always has its own place, and is yet to have its greatest exaltation as the earthly people of God.[1] In Isaiah 45 : 4, we find God calling Israel "Mine elect."

THE ELECTION OF RACE AND THE ELECTION OF GRACE

The former finds its source or beginning in the Abrahamic Covenant, which, as we have seen, is unconditional, whereas the latter is conditional on *faith in Jesus Christ*. Because we are of the Election of Race it by no means indicates that we are made partakers of the Election of Grace.

It seems plain from Scripture that God in His plan and purposes works along the line of Race for government purposes and along the line of Grace for individual regeneration. Thus it is we read : "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3 : 28).

"He that believes the Gospel and is baptised shall be

[1] See footnote on p. 1204 Scofield's Reference Bible.

saved," is the unrevoked fiat of the Son of God. The present age is the age of grace (see Eph. 2). The one soon to follow will be the kingdom age of righteousness and peace.

A PERSONAL CHALLENGE

Personal salvation is essential if we are to have the much-needed spiritual awakening and turning to God. Individually we all have our part to play in the Divine scheme of things, encouraged with the knowledge that no work truly done, no word earnestly spoken, no sacrifice freely made has ever been in vain.

THE KINGDOM IS AT HAND

Amid the present darkness in which the world is plunged we cannot be too thankful for the beacon *light* of prophecy, which helps us to elucidate many of the world's tragic happenings and shows us very clearly that there is a divinely ordained climax towards which the present trend of events is steadily converging, a glorious goal which will be attained because God has ordained it. Let us therefore be calm and confident in the knowledge of the Eternal Purpose, and look beyond all the evil of the present time to the majestic vision of the return of Christ "in His own glory, and in His Father's and of the holy angels" (Luke 9 : 26), and of His reign of righteousness on earth.

This is indeed the "focal point," as the Rev. W. Percy Hicks rightly says,[1] "the consummation of human history, the vindication of all God's promises, the shining forth of the effulgent glory of the Eternal Son of God, the Saviour of men."

BIBLICAL PROPHECY AND "SIGNS OF THE TIMES"

Biblical prophecy makes it perfectly clear to us that before Jerusalem becomes the centre of blessing for the earth there will come a time when there will be a gather-

[1] *The Present World Crisis*, p. 72.

ing of nations against Palestine, and tells us of the confederation of northern nations that will commence this attack. Many watchful followers of Christ believe that the time mentioned is fast approaching, and are giving careful heed to Daniel 11 (verses 36-45) and 12, also Ezekiel 38 and 39, as well as other prophecies bearing on the same subject.

The invaders, lured on by their lust for wealth of the land of Palestine, with its strategic position, will march against it, "to take the spoil and to take a prey" (Ezek. 38 : 12). The whole scene is very graphically described and should be borne in mind. Prophecy calls attention to the "signs" that are to characterise the near approach of the end of the present Dispensation, the Second Advent and the introduction of the Millennium.

These "signs," as foretold in the Scriptures, are now so many and pronounced that it would be an act of folly to neglect their import.

There is no denying the fact that we are living in days of unusual crisis and great tribulation. The Apostle Paul foretells the latter-day apostasy and the revelation of the "man of sin" before the day of the Lord, but the time within which these events would occur is left wholly unknown. They knew "neither the day nor the hour," and neither do we, but events have advanced so rapidly in our day that we are bound to take heed to the Master's warning : "Watch, and be ye also ready."

The Lord Jesus mentioned to His disciples certain events which were to precede His coming again (see Matt. 24, Mark 13, and Luke 21). From these and other prophetic warnings given to us in the Bible it is clear that wars and rumours of wars will continue until the final contest takes place, i.e. "the battle of that great day of God Almighty" (Rev. 16 : 14, 16), when all surviving nations will then be gathered into the kingdom and enjoy its peace and prosperity. The Rev. T. M. Bamber, writing on this subject, says :[1] "One of the strange facts

[1] *The Prophetic News and Israel's Watchman,* October 1941.

of the present day is that wherever you may go in this country of ours, among the rank and file in our churches, comparatively few will come together with gladness of heart to rejoice in the coming of the Lord. In the meantime our people have been largely doped with the idea that a League of Nations could bring in a better world, and that the Bible was not really a book that could be counted upon as true and inspired, while those who believe in the Second Coming of our Lord, and who preach it, have been regarded very largely as cranks and oddities, suffering from some kind of mental affliction, who could not see the process of evolution going on in the world."

The late Right Rev. Handley C. G. Moule, D.D. (Bishop of Durham), after the last war did great service to the Church of God in a stirring address he gave on *"The Coming Lord—the hope of the near approach of the Lord's return and its influence upon life."*

In this he said: "The New Testament, as truly as the old, is rich in examples of prediction by revelation, quite different from inferential forecasts. This cannot be ignored, unless at the cost of a naturalistic reconstruction of the Bible. And this involves a denial, however tacit, of the final authority of our Lord upon the subject; His words upon Old Testament prediction were never more emphatic than at the crisis of His Passion and after His resurrection. Under His sanction that wonderful book is given to be reverently trusted. So receiving it, I believe that His First Coming was rightly expected, as to time, when it actually took place. I believe equally that His Second Coming in like manner, in historic actuality, is to be"[1]

As already pointed out, rationalistic criticism has weakened the Church's testimony to the world. This and the constantly reiterated phrase of the critics,

[1] The address is published in pamphlet form by Henry H. Walter, New Bridge Street House, London, E.C.4.

"Scholarship is agreed," reminds us that we are living in those perilous times referred to by St. Paul in his Second Epistle to Timothy, when men shall be "ever learning, and never able to come to the knowledge of the truth."

We need to restore the Bible to its old position as the Living Word of the Living God. Only as we base our beliefs and conduct on it can we have the assurance which we are intended to enjoy. In all our planning for world-betterment we must go to this fountain of all truth for guidance, and not allow ourselves to be deluded, like so many well-meaning people were after the last war, by imagining that peace can be ensured by a big white palace at Geneva!

Today we find nations governed by ideologies. "Let us get out of our heads that because we in Britain do not like dictators, and prefer a quiet life to war, all the nations on earth think the same as we do. Actually, the converse is the case" (*The Press and Journal,* Aberdeen, 22.6.44). That far-seeing statesman of our day, General Smuts, sums up the world situation thus: "We are facing today probably the most perplexing complicated situation that has confronted the world for many generations." This is indeed true, and recalls to mind the "distress of nations with perplexity [bewilderment]" spoken of by our Lord in connection with the approaching end of this Dispensation (see Luke 21 : 25).

The solution of the post-war problems will certainly be a most difficult matter, and it remains to be seen whether the Allies, who have fought and suffered together in this devastating and tragic war, will be equally united after victory is achieved in establishing that peace which so many hearts desire.

"We can only hope to set, and keep, the world in order," as Lord Halifax recently said,[1] "if we make our own lives and that of our nations, a pattern of that which we would fain make the world."

[1] Speaking at Bowdoin College, Brunswick, Maine, June 24, 1944.

This is very true, and emphasises the importance of re-educating ourselves, so as to be able to demonstrate to all other nations the benefits of the kingdom laws and principles. In this way alone, with the help of the Holy Spirit, can we, the Anglo-Saxon race, hope to fulfil our predestined task and enter fully upon our world leadership in preparing the whole world-kingdom for the coming of the King of kings therein to reign.

"May we stir up the gift that is in us, utilise the buried talents, and bring in the precious sheaves of the harvest field!"[1]

Let us pray to Him who is able to do exceedingly abundantly above all that we ask or think, to grant unto us insight and understanding to perceive and know the things we ought to do, and courage and strength to do them. So whatever difficulties confront us, we may be given the power to overcome them: through Jesus Christ our Lord.

[1] *Light for the Last Days,* by Dr. and Mrs. H. Grattan Guinness, p. 325.

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